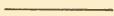




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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

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Alfred the Great

Boethius

KING ALFRED'S

ANGLO-SAXON VERSION OF

BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ:

WITH

A LITERAL ENGLISH TRANSLATION,

NOTES, AND GLOSSARY.

BY

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OF PEMBROKE COLLEGE, OXFORD, AND RECTOR OF MORLEY, DERBYSHIRE.



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PREFACE.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticiana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford.

SAMUEL FOX.

Morley Rectory, March, 1864.

PROÆMIUM.

ÆLFRED Kuning pær pealhƿeod ðiſſe bec. 7 hie of bec
Lebene on Enghlſc penðe. ſƿa hio nu iſ zebon. hƿilum he ſette
ƿopð be ƿopðe. hƿilum andgite of andgite. ſƿa ſƿa he hit þa
ſƿeotoloſc 7 andgitefullicoſc zereccan mihte for þæm miſc-
licum¹ 7 manigfealdum ƿeopulð² biſcum þe hine of ægþer ze
on mode ze on lichoman biſgoban. Ða biſcu uſ ſint ſƿiþe
eapfoþ ſime³ þe on hiſ ðagum on þa ſicu becomon þe he
unðerſanzen hæfðe. 7 þeah þa he þaſ boc hæfðe zeleornode 7
of Læbene to Enghlſcum ſƿelle zepenðe. 7 zepoſhte hi eft to
leoþe.⁴ ſƿa ſƿa heo nu zebon iſ. 7 nu biſc 7 for Groðer naman
halſaþ⁵ ælcne þara ðe þaſ boc pæðan lſſte. þ he for hine ze-
biððe. 7 him ne ƿite ziſ he hit ſihtlicor ongite þonne he
mihte.⁶ forþæmðe ælc mon ſceal be hiſ andgiteſ mæðe and be
hiſ æmettan ſƿrecan ðæt he ſƿrecþ. 7 ðon þ he ðeþ :

¹ Cott. miſlicum. ² Bod. ƿopðum 7. ³ Cott. ſimu. ⁴ Cott.
þa zepoſhte he hi eftes leoþe. ⁵ Cott. healſað. ⁶ Cott. meahce.

PREFACE.

KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

Æreft hu Gotan zepunnon Romana rice. 7 hu Boetiuſ hi polbe beræðan. 7 ðeodric þa þ̅ anfunde. and hine het on carcerne zebriugan :· p. 2.

II.

ðu Boetiuſ on ðam carcerne hiſ ȝar ȝeorienðe ȝæſ :· p. 4.

III.

ðu ȝe ſiȝdom com to Boetie æreft inne on þam carcerne. 7 hine onȝan ſreſſian :· p. 4.

IV.

ðu Boetiuſ hine riugende zebæð. 7 hiſ earfoþu to Gode mænðe :· p. 6.

V.

ðu ȝe ſiȝdom hine eſt ȝete 7 rihte. mid hiſ andſporum :· p. 8.

VI.

ðu he him ȝehte biȝpell bi þære riinnan. 7 bi ofrum tunȝlum. 7 bi polcnum :· p. 14.

VII.

ðu ȝe ſiȝdom ȝæðe þam Mode þ̅ him naht riþor nære þonne hit ſorloren hæfðe þa ȝopoluð ȝælþa þe hit ær to zepunod hæfðe. 7 ȝæðe him biȝpell hu he hit macian ȝeolðe ȝif he heora þegen beon ȝeolðe. 7 be þæſ riſer ȝezele. 7 hu hiſ ȝobena ȝeoiça ealra polbe her on ȝopoluðe habban lean :· p. 16.

VIII.

ðu þ̅ Mod andȝoreðe þære ȝeræadriȝerȝe. 7 ȝæðe þ̅ hit hit æȝhronan onȝeate ȝcýlbiȝ. eac ȝæðe þ̅ hit þære ofȝeten mid ðæſ laſer ȝare þ̅ hit ne mihte him zeandȝorrian. Ða cȝæþ ȝe ſiȝdom. þ̅ iſ nu ȝit þinre unrihteȝerȝe þ̅ þu earþ ſulneah ſorþoht. tele nu þa ȝeræla riþ þam ȝorȝum :· p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows.

p. 25.

IX.

Ða ongan ge ƱiƱdom eft recgan biƱpell be Ʊære runnan. h
 heo oferliht ealle ofne rceoran. Ʊ ƱeƱioƱcraƱ mið hipe leohte.
 Ʊ hu þone Ʊmýltan Ʊæ ƱæƱ Ʊindef ýƱc :· p. 26.

X.

Ðu BoetiuƱ Ʊæbe he ƱƱýtole onƱiten hæƱbe Ʊ hit eall Ʊof
 Ʊære Ʊ ge ƱiƱdom Ʊæbe. Ʊ geo ofƱoƱhneƱ. Ʊ ða Ʊælþa þe he ær
 Ʊenbe Ʊæt ƱeƱælþa beon Ʊceolþan nauhtar næƱan. Ʊ hu ge
 ƱiƱdom. Ʊ he mihte ƱeƱeccan Ʊ he [ƱeƱæliz]¹ Ʊære. Ʊæbe Ʊ hiƱ
 ancop Ʊære ða Ʊit ƱæƱc on eorþan :· p. 26.

XI.

Ðu geo ƱeƱceaðƱiƱneƱ him anðƱƱorebe anð cƱæƱ. Ʊ heo Ʊenbe
 Ʊ heo hine hƱæcþeƱnungeƱ upahaƱen hæƱbe Ʊ Ʊulneah Ʊe-
 bƱoht æt þam ilcan ƱeopƱƱeƱe ðe he ær hæƱbe. anð acƱoðe
 hine hƱa hæƱbe eall Ʊ he Ʊolbe on þiƱƱe ƱoƱulbe. Ʊume habbaƱ
 æþelo Ʊ nabbaf aƱe :· p. 30.

XII.

Ðu ge ƱiƱdom hine læƱbe. ƱiƱ he ƱæƱc huƱ timbƱian Ʊolbe.
 Ʊ he hit ne Ʊette up on þone hehƱtan cnoll :· p. 36.

XIII.

Ðu ge ƱiƱdom Ʊæbe Ʊ hie meahƱan ða Ʊmealicop ƱƱeƱcan.
 ƱoƱþamþe geo laƱ hƱæcþeƱnungeƱ eoðe on hiƱ anðƱit :· p. 36.

XIV.

Ðu Ʊæt Moð cƱæƱ hƱi him ne Ʊceolbe hician ƱæƱer lanð. Ʊ hu
 ge ƱiƱdom ahƱoðe hƱæt him belumpe to hira ƱæƱeƱneƱƱe :·
 p. 40.

XV.

Ðu geo ƱeƱceaðƱiƱneƱ Ʊæbe hu ƱeƱæliz geo ƱoƱme elð
 ƱæƱ :· p. 48.

XVI.

Ðu ge ƱiƱdom Ʊæbe Ʊ hi hi Ʊolðon ahebban ƱoƱþam anƱealbe
 of þone heofen. anð be ðeodƱiceƱ anƱealð Ʊ NeƱoneƱ :· p. 48.

XVII.

Ðu Ʊ Moð Ʊæbe Ʊ him næƱne geo mæƱþ Ʊ geo ƱitƱung ƱoƱpel
 ne licobe. buƱon to lape he tilabe :· p. 58.

¹ Bod. unƱeƱæliz.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

XV.

How Reason said, how happy the first age was! p. 49.

XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

XVIII. XIX.

Be hlifan :·

pp. 60—68.

XX.

Be þære riþerþearðan rýrþe. 7 be þære orþorþan :· p. 70.

XXI.

Be ðæf ælmihtigan Godeþ anpealþe. hu he þelt eallum hiþ
geþceafum :· p. 72.

XXII.

Ðu je ſiþðom 7 jeo Geþceadriþneþ hæþdon þæt Moð aþet
æþþer ge mið ſmealirne ſþræce. ge mið rýnruman ranþe :·
p. 76.

XXIII.

Ðu je ſiþðom lærþe þone þe he polþe þærþmbærþelanð ſapan.
þ he atuhþe of æreþt þa þorþar. 7 þa ſýrþar. 7 þa unnyttan
þeod. 7 hu he ræþe 3iþ hþa biþerþeþ hþeþ on beþeþe. þ him
þuhþe beobþeað þi ſþeþe :· p. 78.

XXIV.

Ðu menn riþnaþ ðurþ unþelice þearnunga cuman to anþe
eadiþnerþe :· p. 80.

XXV.

Ðu God þelt ealra þeþceafþa mið þam þriðlum hiþ anpealþeþ.
7 hu ælc þeþceafþt þriþþaþ riþ hiþe þeþýnþeþ. 7 riþnaþ þ hit cume
þiþer þonan þe hit æri com :· p. 88.

XXVI.

Ðu je ſiþðom ræþe þ men mihton be Gode ſþelce hi mæþe.
7 hþærþer je þela mihtþe þone mon þeþon ſþa þeline þ he maþan
ne þorþte. 7 hþærþer Boetie eall hiþ þorþulð licodþe þa he þe-
þælþorþt þæþ :· p. 90.

XXVII.

Ðu je þeorþþriþe mæþ þeþon tu þinþ þone ðýþeþan þam
orþum ðýþeþum þeorþþe. 7 hu Noniur þæþ þorþþeþen þor þam
þýþþenan ſþriðþæne. 7 hu ælþeþ monþeþ ýþel biþ þý oþenþe 3iþ
he anþalð hæþ :· p. 94.

XXVIII.

Be Neþone þam Laþeþe :·

p. 100.

XVIII. XIX.

Of Fame. pp. 61—69.

XX.

Of adverse fortune, and of prosperous. p. 71.

XXI.

Of the power of Almighty God; *and* how he governs all his creatures. p. 73.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song. p. 77.

XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him. p. 79.

XXIV.

How men desire, by different means, to arrive at one happiness. p. 81.

XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came. p. 89.

XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous. p. 91.

XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is the more public when he has power. p. 95.

XXVIII.

Of Nero the Cæsar. p. 101.

XXIX.

Ðræþer þær cýningeŕ neapeŕt 7 hiŕ fpeonðŕcipe mæze æniŕne mon peliŕne 7 palðenðne zeðon. 7 hu þa ofþŕe fŕiend cumað mið þam pelan. 7 eŕt mið þam pelan zeŕitaþ :• p. 102.

XXX.

Ðu ŕe ŕeop ŕanz þ ma manna fæŕneðon ðýŕiŕeŕ folceŕ ze-ðŕolan. ðonne hie fæŕneðon ŕoþŕa ŕpella. þ iŕ þ hi ŕenðon hiŕ betepan þonne he ŕæŕe. ðonne fæŕniað hi þær þe hi ŕceamian ŕceolde :• p. 106.

XXXI.

Ðu ŕe ŕceal ŕela neapanerŕa zeþolian þe þær lichoman luŕtaŕ foŕlætæn ŕceal. 7 hu mon mæŕ þý ilcan ŕeopce cŕeþæn þ netenu ŕenð zeŕælize. 7iŕ man cŕiþ þæt ða men ŕen zeŕælize ða heopa lichoman luŕtum ŕýliŕað :• p. 110.

XXXII.

Ðu ðeŕ anŕeapða ŕela meŕþ ða men þe beoþ aŕihŕe to þam ŕoþum zeŕælþum. 7 hu ŕe ŕiŕðom iŕ an anliŕe cŕæŕt þæŕe ŕaple. 7 iŕ ðeah betepa þonne ealle þær lichoman cŕæŕtaŕ. 7 þeah hŕa zeŕaðeŕie ealle þaŕ anðŕeapðan 7oð. ðonne ne mæŕ he no þe ŕaþoŕ beon ŕŕa ŕeliŕ ŕŕa he ŕolde. ne he eŕt him næŕþ ðæt þ he æŕ ŕenðe :• p. 114.

XXXIII.

Ðu ŕe ŕiŕðom hæŕðe zetæht þam Ōoðe þa anlicnerŕa þapa ŕoþena ŕælþa. ŕolde hi þa ŕelŕe zetæcan. 7 bi þam ŕiŕ zeŕælþum. þ iŕ ŕela. 7 anŕeald. 7 ŕeopþŕcipe. 7 foŕemæŕneŕ. 7 ŕilla :• p. 118.

XXXIV.

Ðu ŕe ŕiŕðom hæŕðe zeŕeht hŕæt þ hehŕte 7oð þær. ŕolde him þa zeŕeccan hŕæŕ hit þær. 7 hu of þam mýcelan 7oðe cumað þa læŕŕan :• p. 134.

XXXV.

Ðu ŕe ŕiŕðom læŕðe þ Ōoð þ hit ŕohŕe on innan him þ hit æŕ ýmbutan hit ŕohŕe. 7 foŕlæte unnýtte ýmbhoŕan ŕŕa he ŕŕiþoŕt mihte. 7 hu Œoð ŕealt ealŕa zeŕceafŕa 7 eallŕa 7oða mið þam ŕeopŕoþŕe hiŕ 7oðnerŕe :• p. 154.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 103.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 135.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss vain anxieties as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

XXXVI.

Du þ þ Mod fæde þam Þrifdome þ hit ongezate þ him God
 meahste ðurh hine þ þ he mehte. 7 for hrý ge zoda God læte
 ænig ýfel beon. 7 hu jeo zerceaðrifner bæd þ þ Mod þ hit fæte
 on hire fcriðpræne. 7 heo fceolde beon hir laðteap. 7 hu heo
 fæde ðæt tu þinǵ præn pilla 7 anpeald. 7if hram ðara auþref
 pana prære. þ heoþa ne mihte napeþ buton oþrum nauht
 ðon :•

p. 170.

XXXVII.

Be þam ofermodan rican 7 unrihtþifan. 7 hu mon hehþ
 þone heafod beah æt þæf ærneþezef ende. and hu mon
 fceolde ælcne mon hatan be þam ðeorne þe he zelicoft prære :•

p. 186.

XXXVIII.

Be Troia zerinne. hu Eulixer ge cýning hæfde tra ðeoda
 under þam Larere. and hu hir þeznar purðan forfceapene to
 rilðeorum :•

p. 194.

XXXIX.

Be rýhtre fionge 7 be unrihtre. 7 be rýhtum eadlean. 7
 hu [miflice pita 7 manigfealde earfoþa] cumað to þam zodum
 þra hi to þam ýfelum fceolðan. 7 be þære forfeteohunza Godeþ
 7 be ðære rýrde :•

p. 210.

XL.

Du ælc rýrð beoþ zod. þam heo mannum zod þince. þam heo
 him ýfel ðince :•

p. 234.

XLI.

Du Omeruþ ge zoda fceop hereþe þa funnan. 7 be þam
 fmeodome :•

p. 244.

XLII.

Du þe fceolðan eallon mæzne þrýþian æfter Gode. ælc be
 hir andziter mæþe :•

p. 256.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and *asked*, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; *and* that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

p. 171.

XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

p. 187.

XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Cæsar: and how his thanes were transformed into wild beasts.

p. 195.

XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny.

p. 211.

XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them.

p. 235.

XLI.

How Homer the good poet praised the sun: and concerning freedom.

p. 245.

XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding.

p. 257.

BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tide þe Lotan of Sciððiu mæzþe riþ Romana rice
zerin upahofon. 7 miþ heora cýningum. Rædzota and Calle-
rica wæron hatne. Romane buriz abræcon. and eall Italia
rice þ̅ is betwux þam muntum 7 Sicilia ðam ealonde in anwald
zerihton. 7 þa æfter þam forerprecenan cýningum ðeodric
fenz to þam ilcan rice. 7e ðeodric wæf Amuliza. he wæf
Lrihten. þeah he on þam Arrianiſcan zedrolan ðurhpunode.
þe zehet Romanum hiſ freondſcipe. ſwa þ̅ hi moſtan heora
ealdrihta wýrðe beon. Ac he þa zehat ſwiðe ýfele zelæhte.
7 ſwiðe wraþe zeenode mid manezum mane. þ̅ wæf to
eacan opprum unarimedum ýflum. þ̅ he Iohannef þone papan
het ofſlean. Ða wæf ſum conſul. þ̅ þe heretoha hataf.
Boetiuf wæf haten. 7e wæf in boccræftum 7 on woruld þearum
7e rihtſerfta. Se ða onzæat þa manizfealdan ýfel þe 7e cýning
ðeodric riþ þam Lrihtenandome 7 riþ þam Romanifcum ritum
dýde. he þa zemunde ðara efneſſa 7 þara ealdrihta ðe hi
under ðam Laſerum hæfdon heora ealdhlaforðum. Ða onzan
he ſmeazan 7 leornizan on him ſelfum hu he þ̅ rice ðam
unrihtſiſcan cýninge aſerpan mihte. 7 on riht zeleaffulra and
on rihtſiſra anwald zebriſzan. Sende þa dizellice æpenðzerpitu
to þam Laſere to Lonſtantinopolim. þær is Lreca heah buriz
7 heora cýneſtol. for þam 7e Laſere wæf heora ealdhlaforð
cýnnef. bædon hine þæt he him to heora Lrihtendome 7 to
heora ealdrihtum zefultumede. Ða þ̅ onzæat 7e wælhreora
cýning ðeodric. ða het he hine zebriſzan on carcerne 7 þær
inne belucan. Ða hit ða zelomp þ̅ 7e arþýrða wæf on ſwa micelre
neapanerfe becom. þa wæf he ſwa micle ſwiðor on hiſ Wode

BOETHIUS.



CHAPTER I.

AT the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

Ʒeþnefeð. ƷƷa hiƷ Ũoð æƷ ƷƷiðoƷ to þaƷ ƷoƷulð ƷælþuƷ
ƷeƷunoð ƷæƷ. 7 he ða nanƷe ƷƷoƷƷe be inƷan þaƷ caƷceƷne ne
ƷeƷunðe. ac he ƷeƷeoll niƷol of ðune on þa ƷloƷ. 7 hiƷe
aƷƷƷehte ƷƷiþe unƷoƷ. and oƷmoð hiƷe ƷeƷƷne onƷan ƷeƷan 7
þuƷ ƷiƷƷenðe cƷæþ.

CAPUT II.^a

ÐA hoð þe ic ƷƷecca Ʒeo luƷƷbæƷƷlice ƷoƷƷ. ic Ʒceal nu
heoƷienðe ƷiƷƷan. 7 mið [ƷƷiþe] unƷeƷaðuƷ ƷoƷðuƷ ƷeƷeƷƷan.
þeah ic Ʒeo hƷilum ƷeƷoƷƷlice Ʒunðe. ac ic nu ƷeƷenðe 7 ƷiƷcienðe
of ƷeƷaðƷa ƷoƷða miƷƷo. me ablenðan þaƷ unƷeƷƷeoƷan ƷoƷulð
Ʒælþa. 7 me þa ƷoƷƷeƷan ƷƷa bliƷðne on þiƷ ðimƷe hoƷ. Ða
beƷeafodoƷ æƷceƷe luƷƷbæƷƷneƷƷe þa ða ic hiƷ æƷƷe beƷƷ
ƷƷuƷoðe. ða Ʒenðon hi me heoƷa bæc to and me mið ealle
ƷƷoƷƷeƷan. To þhoƷ Ʒceolðan la miƷe ƷƷuenð ƷeƷƷan þæt ic
ƷeƷælƷiƷ moƷ ƷæƷe. hu mæƷƷ Ʒe beon ƷeƷælƷiƷ Ʒe ðe on ðaƷ Ʒe-
ƷælþuƷ ðuƷhƷuƷian ne moƷ ;.

CAPUT III.^b

§ I. ÐA ic þa ðiƷ leoƷ. cƷæð BoetiƷuƷ. ƷeomƷienðe aƷunƷen
hæƷðe. ða com ðæƷi Ʒan in to me heoƷencunð ƷiƷðoƷ. 7 þ
miƷ miƷunenðe Ũoð mið hiƷ ƷoƷðuƷ ƷeƷƷeƷƷe. 7 þuƷ cƷæþ. Ðu
ne eaƷƷ þu Ʒe moƷ þe on miƷne Ʒcole ƷæƷe aƷeð¹ 7 ƷelæƷeð.
Æc hƷonon ƷuƷðe þu mið þiƷƷuƷ ƷoƷulð ƷoƷƷuƷ þuƷ ƷƷiþe
ƷeƷƷenðeð. buƷon ic ƷaƷ þ þu hæƷƷe ðaƷa ƷæƷna to hƷaþe
ƷoƷƷiƷen ðe ic þe æƷ Ʒealðe. Ða cliƷoðe² Ʒe ƷiƷðoƷ 7 cƷæþ.
ƷeƷiƷaþ nu aƷiƷƷeðe ƷoƷulð ƷoƷƷa of miƷne þeƷeneƷ Ũoðe.
ƷoƷþaƷ Ʒe ƷiƷð þa mæƷƷan Ʒceafan. LæƷaþ hiƷe eƷƷ hƷeoƷƷan
to miƷnuƷ laƷuƷ. Ða eoðe Ʒe ƷiƷðoƷ neaƷ. cƷæþ BoetiƷuƷ.
miƷnuƷ hƷeoƷƷienðan ƷeƷoƷhte. 7 hiƷ ƷƷa niƷoƷulð³ hƷæƷ hƷeƷa⁴
uƷaƷæƷeðe. aðƷiƷðe þa miƷne⁵ ŨoðeƷ eazan. and hiƷ ƷƷan
bliþuƷ ƷoƷðuƷ.⁶ hƷæƷeƷ hiƷ oncneoƷe hiƷ ƷoƷƷeƷmoðoƷ.⁷ mið
ðaƷ þe ða þ Ũoð Ʒiþ hiƷ beƷenðe.⁸ ða ƷeƷneoƷ hiƷ ƷƷiþe ƷƷeoƷeƷe
hiƷ aƷne⁹ moðoƷ. þ ƷæƷ Ʒe ƷiƷðoƷ þe hiƷ lanƷe æƷ Ʒýðe 7 læƷeð.
ac hiƷ onƷeaf hiƷ laƷe ƷƷiþe toƷoƷenne 7 ƷƷiþe toƷƷoƷenne¹⁰ mið

^a Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

^b Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

¹ Cott. aƷeðeð. ² Cott. cleoðoðe. ³ Bod. niƷoƷulil. ⁴ Cott. hƷuƷu.

⁵ Bod. miƷneƷ. ⁶ Cott. ƷƷæƷu hƷuƷ ƷoƷðuƷ. ⁷ Cott. ƷæƷeƷmoðoƷ.

⁸ Bod. Ʒið beƷenðe.

⁹ Cott. aƷene.

¹⁰ Cott. toƷoƷene 7 ƷƷiþe

toƷƷoƷene.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

ðýrigr̃a hondum. 7 hine þa f̃ran¹ hu þ̃ zepurde. Ða andr̃p̃rde
 ge f̃rdom him 7 jæde. þ̃ hir zingran hæfdon hine f̃ra toto-
 renne. þær þær hi teohhodon þ̃ hi hine eallne habban f̃ceoldon.
 ac hi zezaderiað monifeald ðýrig on þære fortrurunga. 7 on
 þam zilpe. butan heora hrelc eft to hýre² bote zecirre :.

§ II.^o Ða ongan ge f̃rdom hreorrian for þær Modes
 týdernerre. 7 ongan þa ziddian 7 þur cræþ. Eala on hu zrunð-
 learum jeaðe þ̃ Mōð þringþ.³ þonne hit beftýrimaþ þirre
 forulde unzeþpærnerra. zif hit ðonne forzet hir agen leohc.
 þ̃ if ece zerefa. and þringþ on þa fremdan þirtro. þ̃ find forulð
 forza. f̃ra f̃ra þir Mōð nu deþ. nu hit nauht eller nat butan
 znornunga :

§ III. Ða ge f̃rdom þa 7 geo Gefceadrirner þir leof aŋunzen
 hæfdon. þa ongan he eft f̃ppecan 7 cræþ to þam Mōde. Ic
 zerefo þ̃ ðe if nu f̃roffe mare ðearf þonne unrotnerre :.

§ IV. Forþam zif þu ðe offeamian⁴ rilc ðiner zedrolan.
 þonne onzinne ic þe fona beran 7 þe þrinze mid me to
 heofonum. Ða andr̃porode him þ̃ unrote Mōð 7 cræþ. Hæt
 la hæt rint þir nu þa zod 7 þ̃ edlean.⁵ þe ðu ealne rez zehete
 ðam monnum þe ðe heorŋumian polban. if þir nu ge cride þe
 þu me zeo jædeft. þ̃ ge rifa Plato cræde. þ̃ raf. þæt nan
 anpeald nære riht butan rihtum þearum. Gefihc þu nu þæt
 þa rihtfiran rint laþe 7 forþrýcte. forþam hi ðinum rillan
 polbon fulzan. 7 þa unrýhtfiran feonðan⁶ upahaŋene þurh
 heora pondæða 7 þurh heora felflice. þ̃ hi þý eð mæzen heora
 unriht zepill forþbrinzan. hi find mid zifum 7 mid zeftr̃eo-
 num⁷ zefýrþrode. forþam ic nu rille zeornlice to Gode
 cleorpan. Onzan þa ziddien. 7 þur rinzenðe cræþ.

CAPUT IV.^a

EALA þu f̃cippenð heofoner 7 eorþan. þu ðe on þam ecan
 fetle ricraf. þu þe on hræðum færelde þone heofon ýmb-
 hreorfeft. 7 ða tunzlu þu zedeft þe zehýrŋume. 7 þa funnan
 þu zedeft þ̃ heo mid heore beorhtan f̃ciman þa þeoftre adræfþ
 þære f̃pearan nihte. f̃ra deþ eac ge mona mid hir blacan
 leohc þæt þa beorhtan f̃teorpan ðunnaþ on þam heofone. ze

^o Boet. lib. i. metrum 2.—Heu, quam præcipiti, &c.

^a Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

¹ Cott. f̃rægn. ² Cott. rihtre. ³ Bod. ðringð. ⁴ Cott.
 onfeamian.

⁵ Cott. good and þa edlean.

⁶ Cott. riendon

⁷ Cott. zeftr̃eodum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hƿilum þa runnan heope leohtes beƿeaƿaþ þonne he betƿux
 uƿ 7 hiƿe ƿýrþ. ze eac hƿilum þone beorhtan ƿteorpan þe ƿe
 hataþ morzenſteorpa. þone ilcan ƿe hataþ oþre naman æfen-
 ſteorpa. þu þe þam ƿinterþazum ſeleſt ſcorſe tida 7 þær
 ſumeres þahum langrian. þu þe þa tƿeopa þurh þone ƿtearcan
 ƿinþ norþan 7 eaſtan on hæſſeſt tid heora leaƿa beƿeaƿaſt. 7
 eſt on lencten oþru leaƿ ſelleſt. þurh þone ſmýltan ſuþan
 ƿeſterinan ƿinþ. Ðƿæt þe ealle zeſceaƿta heorſumiaþ 7 þa ze-
 ſetneſſa þinra beboda healdað. butan men anum ſe ðe
 oſerþeorþ. Eala ðu ælmihtiga ſcippenþ and ƿihtenþ eallra
 zeſceaƿta. help nu þinum eapnum moncýnne. Ðƿý þu la
 Ðrihten æſſe ƿoldeſt þ ſeo ƿýrþ ſƿa hƿýrþan ſceolde. heo
 þreap þa unſcildigan 7 nauht ne þreap þam ſcildigum. ſittaþ
 manſulle on heahſeclum. 7 halize unþer heora ſotum þſý-
 caþ. ſticiaþ zehýðde beorhte cƿæſtaſ. 7 þa unrihtſian tælað
 þa rihtſian. nauht ne deƿezaþ monnum mane aþaſ. ne þ
 leaſe lot þe beoþ miþ þam ƿpencum beƿrizen. ſorþam ƿent nu
 ſulneah eall moncýn on tƿeonunza zif ſeo ƿýrþ ſƿa hƿeorþan
 mot on ýfelra manna zeƿill. 7 þu heope nelt ſtiran. Eala min
 Ðrihten. þu þe ealle zeſceaƿta oſerriht. hapa nu miþelice on
 þaſ eapman eorþan. and eac on eall moncýn. ſorþam hit nu
 eall ƿinþ on ðam ýðum ðiſſe ƿopulde :

CAPUT V.^e

§ I. ÐA þ Œob þa þillic ſar cƿeþenþe ƿær. 7 þiſ leoþ ſin-
 zenþe ƿær. ſe ſiðdom þa 7 ſeo Lefceadƿiſnes him bliþum
 eazum on locude.¹ 7 he ſor þær Œodeſ zeomerunze² næſ
 nauht zednefeþ. ac cƿæþ to þam Œode. Sona ſƿa ic þe æreſt
 on ðiſſe unrotneſſe zeſeah ðuſ muſciende.³ ic onzeat þ ðu
 ƿære utafaren⁴ of þines fæþer eþele. þ iſ of minum laſum.
 þær ðu him ſore of ða þu ðine fæſtƿæðneſſe ſorlete. 7 pen-
 deſt þ ſeo ƿeorþ⁵ þaſ ƿopulþ penþe heope azener þonceſ buton
 Godeſ zeſeahte. 7 hiſ þaſunze.⁶ 7 monna zeſýrhtum. Ic
 ƿiſte þ þu utafaren ƿære. ac ic nýſte hu ſeop. ær þu þe ſelf
 hit me zerehteſt miþ þinum ſarþiðum. Ac þeah þu nu ſier
 ſie⁷ þonne þu ƿære. ne eaſt þu þeah ealles of þam eapþe
 adriſen. þeah þu ðær on zedpOLOþe. ne zebrohte ðe eac

^e Boet. lib. i. proſa 5.—Hæc ubi continuato dolore, &c.

¹ Bod. eahum on locodon.

² Cott. zeompunga.

³ Cott. muſce

menþe. ⁴ Cott. utadriſen.

⁵ Cott. ſio ƿýrþ.

⁶ Cott. zeþaſunza

⁷ Bod. ſýp ſeo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world.

CHAPTER V.

§ I. WHILST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes; and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam Ʒeþrolan butan þe Ʒylfum. þurh þine aƷene ƷemeleƷte.¹ ne Ʒceolde þe eac nan man ƷƷelceƷ to Ʒelefan þær þu Ʒemunan poldeƷt hƷylcra Ʒebýrða þu Ʒære Ʒ hƷylcra burƷƷara for þopolde. oþþe eft ƷaƷlice hƷilceƷ ƷeƷer- ƷcipeƷ þu Ʒære on ðinum Mode. Ʒ on þinne² ƷeƷceadƷiƷneƷƷe. þ̅ iƷ þ̅ þu eaƷt an þara ƷihtƷiƷena Ʒ þara ƷihtƷillendra. þa beoþ þære heoƷencundan Ieruŷalem burƷƷare. of þære næƷƷe nan. buton³ he Ʒelf polde. ne ƷeaƷþ adƷiƷen. þ̅ iƷ of hiƷ Ʒodan Ʒilla. Ʒære þær he Ʒære. Ʒimle he hæƷde þone mið him. þonne he þone mið him hæƷde. Ʒære þær he Ʒære. þonne Ʒær⁴ he mið hiƷ aƷnum cýnne. Ʒ mið hiƷ aƷnum burhƷarum on hiƷ aƷnum eaƷde þonne he Ʒær on þare ƷýhtƷiƷera Ʒemanan. SƷa hƷa þonne ƷƷa þær Ʒýrþe biþ þ̅ he on heora ðeopðome beon moƷ. þonne bið he on þam hehƷtan Ʒeodome. Ne onƷcunige ic no þær neoþeran and þær unclænan Ʒtope. Ʒif ic þe ƷeƷaðne Ʒemete. Ne me na⁵ ne lýƷt mið ƷlaƷe ƷeƷoƷihtra ƷaƷa ne heahƷetla⁶ mið Ʒolde Ʒ mið Ʒimum Ʒepeneðra. ne boca mið Ʒolde aƷƷitenra me ƷƷa ƷƷýþe ne lýƷt. ƷƷa me lýƷt on þe Ʒihter Ʒillan. Ne Ʒece ic no heƷ þa bec. ac þ̅ þ̅ þa bec ƷoƷƷent⁷ þæt ic þin⁸ Ʒerit ƷƷiþe Ʒihte. þu ƷeoƷodeƷt þa Ʒon- Ʒýrð⁹ æƷþær Ʒe on þara unƷihtƷiƷra anƷealða heaneƷƷe. Ʒe on minre unƷurþneƷƷe and ƷoƷeƷeupeneƷƷe. Ʒe on þara man- fulra ƷoþƷoƷlæteneƷƷe on þaƷ Ʒopolð ƷƷeða. Ac Ʒoþþon þe þe iƷ ƷƷiþe¹⁰ micel unƷoƷtneƷƷ nu ƷetenƷe.¹¹ Ʒe of ðinum ýƷƷe. Ʒe of ðinum¹² ƷnoƷnunƷa. ic ðe ne mæƷ nu Ʒet ƷeanðƷýrðan æƷ ðon ðær tith¹³ Ʒýrð :

§ II.^f Forþan eall þ̅ mon untithlice onƷiƷþ.¹⁴ næƷþ hit no æltæƷne¹⁵ ende. Ðonne þære Ʒunnan Ʒcima on AuguŷtuƷ monþe haƷaƷt ƷiƷþ. þonne ðýƷeƷaþ Ʒe þe þonne Ʒile hƷile Ʒæð oþƷæƷtan þam ðrium¹⁶ Ʒurum. ƷƷa ðeþ eac Ʒe ðe ƷiƷtƷeƷum peðerum Ʒile bloƷman¹⁷ Ʒecan. Ne miht þu þin ƷƷiƷƷan on miðne ƷiƷter.¹⁸ ðeah ðe Ʒel lýƷte ƷeaƷmeƷ muƷteƷ :

§ III.^g Ða cliƷode Ʒe ÞiƷðom Ʒ cƷæþ. MoƷ ic nu cunnian hƷon þinne¹⁹ ƷæƷtƷæðneƷƷe. þæt ic þanon²⁰ onƷiƷton mæƷe hƷo- nan²¹ ic þin tithan Ʒcýle Ʒ hu. Ða andƷýrðe þ̅ Moð Ʒ cƷæþ.

^f Boet. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

^g Boet. lib. i. prosa 6.—Primum igitur paterisne, &c.

¹ Cott. ƷiemeleƷte. ² Bod. þinne ³ Bod. buta. ⁴ Bod. Ʒære.

⁵ Cott. no. ⁶ Bod. ƷeƷhtta heahƷetla. ⁷ Bod. Ʒoþþent. ⁸ Cott.

þat iƷ þin. ⁹ Cott. ƷonƷýrð. ¹⁰ Cott. ƷƷa. ¹¹ Cott. Ʒet ƷetenƷe.

¹² Cott. þinne. ¹³ Cott. tith. ¹⁴ Cott. untithlice onƷýrð. ¹⁵ Bod.

æltæne. ¹⁶ Cott. ðrýƷum. ¹⁷ Cott. bloƷman. ¹⁸ Bod. ƷƷiƷƷan

on medde ƷiƷter. ¹⁹ Bod. þin. ²⁰ Cott. þonan. ²¹ Cott. þonan.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cræþ geo Gefceadswignes.¹ Gelefrt² þu þæt geo wýrð wealde swige worulde. oððe aht [zoder] swa zereorþan mæze butan þam wýrhtan.³ Ða andwýrðe þ þod 7 cræð. Ne zelýfe⁴ ic no þ hit zereorþan mihte swa endebyrðlice. ac to soþan⁵ ic wæt þ te God wihtere is his aznes weorces. 7 ic no ne wearf of þam soþan zeleafan. Ða andwýrðe ge swigdom eft 7 cræþ. Ymbe þ ilce þu zýððoderf nu hrene ær and cræde. þ ælc wihf from Gode wite⁶ his wihf timan. 7 his wihf zefetnesse weode butan menn anum. soþam ic wunðrige swife ungemetlice hwæt þe we⁷ ofþe hwæt þu mæne nu þu þone zeleafan hæfrt. Ac wit swolon weah zic deorlicor ymbe þ beon.⁸ ic nat ful zeare ymbe hwæt þu zýte⁹ trefot. zefezge me. nu þu crite þ þu nat¹⁰ ne trefoze þ te God swige worulde wihtere¹¹ we. hu he þonne wolde þ heo wære. Ða andwýrðe þ þod 7 cræþ. Uneafe ic mæz sofrtanðan þine acwunza. 7 crite weah þ ic þe andwýrðan weyle. Se swigdom þa cræþ. Swef ðu þ ic nýte þone wol¹² þinre zedrefednesse ðe ðu mid ymbfangen eart. ac weze me hwelcef endef ælc anzin wlnize. Ða andwýrðe þ þod 7 cræþ. Ic hit gemunde geo. ac me hæfþ weof zuornunz wære gemýnde benumen. Ða cræð ge swigdom. Swef ðu hronan ælc wihf come.¹³ Ða andwýrðe þ þod 7 cræþ. Ic wæt ælc wihf fram Gode com. Ða cræþ ge swigdom. þu mæz þæt beon. nu þu þ anzin waf. þ ðu eac þone ende nýte. soþam geo Ledrefednes mæz þ þode onswýrian.¹⁴ ac heo hit ne mæz his zefetes beweafien. Ac ic wolde þ þu me wæderf hwæper þu wite¹⁵ hwæt þu welf wære. Hit þa andwýrðe 7 cræþ. Ic wæt þ ic on libbendum men 7 on zefceadswigum eom 7 weah on deadlicum. Ða andwýrðe ge swigdom 7 cræþ. Swef þu aht¹⁶ ofþer bi þe welfum to weczanne butan¹⁷ þ þu nu wæderf. Ða cræþ þ þod. Nat ic nauht ofþer. Ða cræþ ge swigdom. Nu ic habbe¹⁸ onziten ðine ormodnesse. nu ðu welf waf hwæt þu welf eart. ac ic wæt hu þin man zetilian¹⁹ weal. soþam þu wæderf þ þu wecca²⁰ wære 7 beweafod ælcef zoder. soþam þu wite²¹ hwæt þu wære. þa þu cýþderf þ þu wite²¹ hwelcef endef ælc anzin wlnode. þa ðu wenderf þ²¹ weor-

¹ Cott. Sceadswignes. ² Bod. nelefrt. ³ Bod. wýrhtum. ⁴ Bod. zelýde.
⁵ Cott. soþum. ⁶ Cott. wite. ⁷ Cott. wý. ⁸ Cott. wion.
⁹ Cott. zicet. ¹⁰ Cott. noht. ¹¹ Cott. wihfswige. ¹² Cott. dem.
¹³ Cott. cume. ¹⁴ Cott. arswýrian. ¹⁵ Cott. wite. ¹⁶ Cott. aht.
¹⁷ Cott. buton. ¹⁸ Cott. hæbbe. ¹⁹ Cott. wlian. ²⁰ Cott. wecca.
²¹ Cott. wæt te.

Then said Reason: Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubttest. Tell me, since thou sayest that thou doubttest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with? But tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said: Knowest thou anything else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else. Then said Wisdom: I have now learned thy mental disease, since thou knowest not what thou thyself art: but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leafe men 7 peceleafe wæron gewælige 7 wealdendas þiſſe
 worulde. 7 þær þu cýþdeſt eac þ þu nýrdeſt mid hwilcan¹
 gewede God wýlt þiſſe worulde. oþþe hu he wolde þ heo wære.
 þa þu gædeſt þ þu wendeſt² þ þioſ flýne wýnd þas woruld wende
 butan Godes weahde.³ ac⁴ þ wæs wriþe micel pleoh þ ðu wra
 wendan geoldeſt. Næs hit na⁵ þ an þ þu on ungewetlicum
 ungewælpum wære. ac eac þ þu fulneah mid ealle forwilde.
 Ðanca nu Gode þ he ðe gewultumade þæt ic þin gewit mid
 ealle ne forlet. We habbað nu geot þone mæſtan ðæl wære
 týndran þinre hæle.⁶ nu þu geweorft þ geo wýnd ðurh hie
 gefne butan Godes geweahde þas woruld wendan ne mæge. nu
 þu ne wearf þe nauht ondrædan. forþam þe of þam lýtlan
 wraſcan ðe ðu mid wære týndran gefenge hweſ leohde þe on-
 liehte.⁷ Ac hit nis gít ge tima þ ic þe healcori mæge onbrýr-
 dan. forþam hit is ælces modes wige þ⁸ gona wra hit forlæt
 forþas. wra folgaþ hit leaſpellunga. of þæm þonne ongin-
 nað weaxan þa mýſas þe þ God gedrefaþ. 7 mid ealle for-
 wýlmað þa forþan gewerhe wealde mýſas wealde nu on ðinum
 Mode winðan. Ac ic hie geal wæreſt gewinnan.⁹ þ ic riððan þý
 eþ mæge þæt wele leohde on þe gewinnan :

CAPUT VI.^a

LOLA nu be wære winnan. 7 eac be oðrum tunglum.
 þonne wearfþan wolcnu him beforan gaþ. ne maðon hi þonne
 heora leohde weallan. wra eac ge weþerna winð hwilum miclum
 weorwe gedrefeþ þa ge ðe ær wæs winlde weðere gweſhlutru
 on to weonne. þonne heo þonne wra wemengeð wýrd mid ðan
 wýrum. þonne wýrd heo wriþe hraðe ungladu. weah heo ær gladu
 wære on to locienne. Weæt eac ge wrioc. weah he wriþe of hý
 wíht wýne. þonne þær micel stan wealwende of þam heahan
 munde on innan wealf. 7 hie toðæld. 7 him hý wíht wýner
 wíſtent. wra doð nu þa weorþo þinre gedrefeðnerre wíſtendan
 minum leohdum larum. Ac gif þu winlige on wíhtum geleafan þ
 wele leohde onwiran. afýr fram þe þa wýlan weleþa 7 ða un-
 nettan. 7 eac þa unnettan ungewæleþa. 7 þone wýlan ege þiſſe
 worulde. þ is wæt ðu ðe ne anhebbe on ofermetto on þinre
 gewundfulnerre 7 on þinre oþrownerre. ne eft þe ne georþwýre

^a Boet. lib. i. metrum 7.—Nubibus atris, &c.¹ Cott. hwelcepe.² Cott. wende.³ Cott. geweahde.⁴ Cott. eac.⁵ Cott. no.⁶ Cott. hælo.⁷ Cott. onlýhte.⁸ Cott. þ we.⁹ Bod.

gewinnan.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

LOOK now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

naner zoder on nanre riþerpearðneſſe. forðam þæt Ōod riemle bið zebunden mid zedreƿeðneſſe. þær þiſſa tpeza ýfela auþer micrað :

CAPUT VII.¹

§ I. ÐA zerrizode ſe ſiſdom ane lýtle hpile. oþþæt he onzeat þær Ōoder inzepancar. þa he hi þa onziten hæfde. ða cƿæð he. Eif ic þine unrotneſſe on riht onziten hæbbe. þonne niſ þe nauht¹ riþor þonne þ þæt þu forloren hæfſt. þa populð ſælða þe þu ær hæfdeſt. 7 zeompaſt nu forþam þe heo onhrýrƿeð iſ. Ic onzite zenoh ſpeotule þ þa populð ſælða mid riþe manizre ſpetneſſe riþe lýtelice oleccaþ þæm Ōodum þe hi on laſt pillap riþor beſſican. 7 þonne æt nihtan. þonne hý læſt pænap.² hi on ofermოდneſſe³ forlætaþ on þam mæſtan ſape. Eif ðu nu ritan rilc hronan hý cumaþ. þonne miht⁴ þu onzitan⁵ þ hi cumað of populð zitrunza. Eif þu þonne heora þeapaſ ritan rilc. þonne miht þu onzýtan þ hie ne beoþ nanum men zetpeope.⁶ be þæm þu miht⁷ onzitan þ þu þær nane mýrþe on næfdeſt. ða þa þu hie hæfdeſt. ne eft nane ne forlupe. þa þa þu h e forlupe. Ic penðe þ ic þe zio zelæneð hæfde þ þu hi oncnapan cuþeſt.⁸ 7 ic riſte⁹ þ þu hi onſcunedeſt. þa þa þu hie hæfdeſt. þeah þu heora bpuce. Ic riſte¹⁰ þ þu mine cƿiðap rið heora pillan oft ſædeſt. ac ic pat þ nan zepuna ne mæz nanum man¹¹ beon onpenðeð. þ þæt Ōod ne ri e be ſumum ðæle onſtýneð. forþam þu eaſt eac nu of þinre riðneſſe ahrorfen :

§ II.^k Eala Ōod. hþæt beþeapp þe on þaſ¹² cape 7 on þaſ znornunza. hþæt hpezu unzeponeliceſ¹³ þ þe on becumen iſ ſpelce oþrum monnum ær þ ilce ne eglede. Eif þu þonne þenſt þ hit on þe zelonz ſe þ þa populð ſælða on þe ſpa onpenða riht. þonne eaſt þu on zedpolan. ac heora þeapaſ riht ſpelce. hie beheoldon on þe heora¹⁴ azen zecýnd. 7 on heora¹⁵ pandlunza hie zecýþdon heora þæſtæðneſſe.¹⁶ ſpilce.¹⁷ hý¹⁸

¹ Boet. lib. ii. proſa 1.—Poſthæc panliſper obticuit, &c.

^k Boet. lib. ii. proſa 1.—Quid eſt igitur, o homo, &c.

¹ Cott. noht. ² Cott. penað. ³ Cott. oþmodneſſe. ⁴ Cott. meahz.

⁵ Cott. onzetan. ⁶ Bod. ne tpeope. ⁷ Cott. meahz. ⁸ Cott. cuþe.

⁹ Cott. and ic þiſſe. ¹⁰ Cott. þiſſe. ¹¹ Cott. men. ¹² Bod. þa.

¹³ Cott. þenſt þu þ hihtæt niþer ri e. oððe hþæt hpuzu unzeþiſiceſ.

¹⁴ Cott. hiopa. ¹⁵ Cott. hiopa. ¹⁶ Cott. unþæſtæðneſſe. ¹⁷ Cott.

ſpilce. ¹⁸ Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurements very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

wæron rihte þa hi ðe mæȝt zeoleccan ſwylce hi nu ſindon. þeah þe hý þe oleccan¹ on þa leaſan ſælþa. Nu þu hæfſt onzýten þa wonclan tpuſa² þæſ blindan lufteſ. ða tpuoſa ðe ðe nu ſindon opene. hi ſindon zic mid manezum oþrum behelede. Nu þu ƿaſt hƿelce þeapaf þa ƿopulð ſælþa habbaþ 7 hu hi hƿearfraf. Luf þu þonne heoſa þezen beon ƿilt. 7 þe heoſa þeapaf liciaþ. to hƿon mýrnſt þu ſƿa ſƿibe. hƿi ne hƿearfoſt ðu eac mid him. zif ðu þonne heoſa untreopa onſcunize. oſerhoza³ hi þonne 7 aþriþ hi fram þe. foſþam⁴ hi ſƿanaþ þe to þuſe unþeapefe : . Ða ilcan þe ðe zedýdon nu þaſ znornunza. foſþam þe þu hi hæfdeſt. þa ilcan þe ƿæron on ſtilneſſe. zif þu hi na ne undeſſenze : . Ða ilcan þe habbaþ nu heoſa azneſ þanceſ foſletan. naleſ þineſ. þa þe næfpe nanne mon buton foſze ne foſlætaf. Ðýncap þe nu ſƿibe dýſe⁵ 7 ſƿibe leoſe þa þing ða þe nauþer ne ſint ne zetpefe to habbenne. ne eac eðe to foſlætanne. ac þonne heo hƿam ffrom hƿeorfenðe beoð. he hi ſceal mid þam mæȝtan ſaſe hiſ modeſ foſlætan : . Nu ðu hie þonne æfter þinum ƿillan þe zetpefe habban ne miht.⁶ 7 hý þe ƿillaþ on muſnunza⁷ zebunzan. þonne hie þe fram hƿeoſaf. to hƿæm cumaf hi þonne elleſ. butan to tacnunze foſzeſ 7 anfealdeſ ſapeſ : . Ne ſindon þa ƿopulð ſælða ana ýmb to þencenne þe mon þonne hæfþ. ac ælc zleap Moð behealt hƿelcne ende hi habbaþ. 7 hit zepapenaþ æzþer ze ƿiþ heoſa þreanunza ze ƿiþ olecunza. Ac zif þu ƿilt beon heoſa ðegn.⁸ þonne ſcealt þu zeorne zepolian ze hƿæt þæſ þe to heoſa þenunzum. 7 to heoſa þeapum. 7 to heoſa ƿillan belimpp. Luf þu þonne ƿiluaſt þ heo foſ ðinum þingum oþre þeapaf nimen. oþre⁹ heoſa ƿilla 7 heoſa zepuna iſ. hu ne unpeoþaſt þu þonne þe ſelſne. þæt þu ƿinð¹⁰ ƿiþ þam hlafoſðſcipe þe þu ſelſ zecupe 7 ſƿa þeah ne meah¹¹ hioſa ſidu 7 heoſa zecýnð onpenðan. Ðæt þu ƿaſt zif ðu þineſ ſcipeſ ſezl onzean ðone ƿinð toþræðſt. þ þu þonne lætſt eal eoper fæſelð to þæſ ƿinðeðome. ſƿa zif þu¹² þe ſelſne to anpealde þam ƿopulð ſælþum zerealdeſt. hit iſ riht þæt þu eac heoſa þeapum fulzanze. Fenſt þu þ ðu þ hƿepfenðe hƿeol. þonne hit on mýne ƿýpþ. mæze oncýppan : . Ne miht þu þon ma þaſa ƿopulð ſælþa hƿearfunza onpenðan : .

¹ Cott. holcen.² Cott. panclan tpeoſa.³ Cott. oſephize.⁴ Wanting in Bod. MS.⁵ Cott. diore.⁶ Cott. meah.⁷ Cott.

muſcunz a.

⁸ Cott. ðegn 7 hioſa hiepa.⁹ Cott. oſer.¹⁰ Bod.

ƿilt.

¹¹ ne meah is wanting in Bod. MS.¹² Cott. ſƿa eac zif þu.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldst also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.¹ Ic wolde nu zet þ þæt þu mare¹ frræcan ýmbe þa woruld
 fælða. to hram ætwite þu me ær þ þu hi forlure for minum
 ðingum :· Þri mupcar² þu rið min. ffilce þu for minum
 ðingum feo³ ðiner agner benumen. æzþer ze þinra pelona. ze
 þiner weorfrcifer. æzþer þara þe com ær ffrom me. þa hi þe
 on lænde wæron :· Ute nu tellan beforan ffilcum deman
 ffilce þu wille. 7 zif þu zereþan miht þ ænið deaplic man ffelcer
 hræt agner ahce. ic hit þe eft eal azife þ þu zereccan miht þ
 þiner agner wære :· Dýrme⁴ 7 ungelæpedne ic þe underfenz
 þa þu wære to monnum become. 7 þa þe zetýðde. 7 zelæpde.
 7 þe þa fnyttro on zebrohte þe þu þa woruld are mid bezæate.
 þe þu nu forziende anforlete. þu miht þær habban þanc þ⁵ þu
 minra zifa pel bruce. Ne miht þu no zereccan. þ þu þiner
 auht forlure. Þræt feofar þu riþ me :· Þabbe ic þe awer be-
 numen þinra zifena þara þe þe ffrom me comon :· Ælc for
 wela. and for weorfrcife findon mine agne weofar. 7 ffa hræw
 ffa ic beo he beof mid me. Fite þu for foð. zif þ þine agne⁶
 welan wæron þe þu mænderc þ þu forlure. ne mihterc þu hi⁷
 forleoran. Eala hu ýfele me doþ manege woruld menn mid
 ðam þ ic ne mot wealdan minra agenra weofa.⁸ Se heofen mot
 brenzon leohce ðazar. 7 eft þ leohc mid weofrum behelian.⁹
 þ gear mot brenzan blofman.¹⁰ 7 þý ilcan gear eft zeniman.¹¹
 feo ræ mot brucan fmylra ýfa. 7 ealle zerfeafra motan
 heofa zepunan and heofa willan berigan butan me anum. Ic
 ana eom benumen minra weofa 7 eom zetozen to fremdum
 weofum. ðurh ða unzeýlðan zitrunge¹² woruld monna. ðurh
 þa zitrunga hi me habbaþ benumen mines naman þe ic mid
 rihte habban fceolde. þone naman ic fceolde mid rihte habban.
 þ ic wære wela 7 weorfrcife. ac hie hine habbaþ on me zenu-
 men. 7 hie¹³ me habbað zerealdne¹⁴ heofa plencum 7 zetehhod
 to heofa leofum welum. þ ic ne mot mid minum ðearum
 minra ðenunga fulzangan. ffa ealla oðra zerfeafra moton :·
 Ða mine weofar findon Firdomas. 7 Erafra. 7 foðe welan.
 mid þam þofum wær on fýmbel min pleza. mid þam weofum ic
 eom ealne þone heofon ýmbweorfende. 7 þa nremercan ic

¹ Boet. lib. ii. prosa 2.—Vellem autem pauca, &c.

¹ Cott. ma. ² Bod. mupcar. ³ Cott. rie. ⁴ Cott. dýrme 7
 unlæpedne. ⁵ Bod. þa. ⁶ Bod. agnan. ⁷ Cott. hi na. ⁸ Cott.
 weofa. ⁹ Cott. behelian. ¹⁰ Cott. blofman. ¹¹ Bod. gear zenu-
 man. ¹² Cott. unzeýlleðan zitrunga. ¹³ Cott. hine. ¹⁴ Bod.
 geheldene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign to me, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

gebrenge æt þam hehrtan. 7 ða hehrtan æt þam niþemehtan. þæt iſ þ¹ ic gebrenge eafmodneſſe on heoſonum. 7 þa heoſonlican god æt þam eafmedum. Ac þonne ic upzeſare mið minum þeorum. þonne forþeo þe þaſ ſtýrmenðan worulð. ſwa ſe eapn þonne he up zepit buſan þa worlenu ſtýrmenðum peðerum þ him ða ſtopmaſ ðerian ne mahan :² Swa ic worðe. la Moð. þ þu þe forþe up to uſ. 7iſ ðe lýrte. on þa zepað þ þu eft mið uſ þa eorþan ſecan wille for godra manna þearfe : . Du ne þaſt þu mine þearfaſ. hu zeorne ic ſýmble þaſ ýmbe godra manna þearfe : . Faſt þu hu ic zepað ýmbe Eþeoſoſ þearfe Eþeca cýnningeſ. þa þa hine Eþiuſ Pæþra cýnning zefanzen hæfðe 7 hine forþærnan worðe. þa hine man on þ ſýr þearp þa alýrðe ic hine mið heoſonlicon þene. Ac þu þe forþwurðeſt for þinre wihtwiſneſſe 7 for þinum godan willan þenðeſt þæt þe nan wiht unwihtliceſ on becuman ne mihte. ſwelce ðu worðeſt ða lean eallra þinra godena þeoſca on þiſſe worulðe habban : . Du mihteſt þu ſittan on miððum zemænum wice. þ þu ne ſceoldeſt þ ilce zepolian þ oðre men : . Du mihteſt ðu beon on miðre þiſſe hþearfunza. þ þu eac mið eapeforþe³ ſum eoſel ne zefeldeſt : . Wæc ſinzað þa leoþwýrhtan oþre be þiſſe worulð. buton miſlica⁴ hþerfunza þiſſe worulðe : . Wæc iſ þe þonne. þ þu þær mið ne ne hþearfiſe : . Wæc þecſt þu hu ze hþearþian.⁵ nu ic ſiemle mið ðe beo : . ðe þaſ þeoſ hþearfunz betere. forþam ðe ðiſſa worulð wælða to þel ne lýrte. and þæt þu þe eac betre na zelefðe :⁶

§ IV.^m ðeah ðæm feohziſere cume ſwa ſela þelena. ſwa þara ſonðcorpa beoþ be þiſum wæclifum. oððe þara ſceoppena þe þeoſtrum nihtum ſcinaþ. ne forlæt he þeah no þa ſeoſunza. þ he ne þeoſiſe hiſ eorwða. ðeah nu God zefýlle ðara þelezra monna willan ze mið worðe. ze mið ſeolſne. ze mið eallum ðeoppwýrþneſſum. ſwa ðeah ne biþ ſe⁷ ðurſt zefýlled heora zicunza. ac ſeo zþundleare ſwelzenð hæþ ſwiþe manegū þeſte holu on to zaðwianne.⁸ Wra mæz þam þenðan zýtſere zenoh forziſan. ſwa him mon mare ſelþ. ſwa hine ma lýrte :

§ V.ⁿ Du wilt þu nu andwýrdan þæm worulð wælþum 7iſ hu cpeðan⁹ to ðe. Wæc wiſt þu uſ. la Moð. hiſ iſwaſt þu wiþ uſ.

^m Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

ⁿ Boet. lib. ii. proſa 3.—His igitur, &c.

¹ Bod. þ þæt. ² Cott. ðerigan ne mægon.

³ Cott. nehþearfoðe.

⁴ Bod. butan nihtlice.

⁵ Cott. hþearfiſen.

⁶ Bod. hþearfunz wælþa

to þel zelýrte 7 þ þu eac betera ne zelefdeſt.

⁷ Bod. he ne beoð.

⁸ Bod manega þeſtehola to zaðwianne.

⁹ Cott. cpeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldst ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldst not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulƿon þe ðe :• Þƿæt ðe onƿan lýtan ure. naƿ ur¹ þin. þu ƿeƿt² ur on þæt ƿecl þineƿ ƿceoppender. þa þu ƿilnoðeƿt to ur þæƿ ƿodeƿ þe þu to him ƿceoldeƿt. þu cƿiƿt³ þ þe habban þe beƿƿicenne. ac þe maƿan cƿeþan ma þ þu habbe ur beƿƿicen. nu ur þuƿih þine luƿt ƿ þuƿih þine ƿitƿunƿa onƿcumian ƿceal ealƿa ƿeƿceafƿa ƿcippend :• Nu þu earƿt ƿcýlbizƿa þonne þe. æƿþer ƿe for þinum aƿnum unƿiht luƿtum. ƿe eac forþam þe þe ne moton for þe fullƿan ureƿ ƿcippender ƿillan. forþam ðe he ure þe onlænðe æƿteƿ hiƿ bebodum to þƿucanne. nallaƿ⁴ þinƿe unƿiht ƿitƿunƿa ƿeƿill to fulƿƿemmanne :• Andƿýrðe unc nu. cƿæð ƿe ƿƿiƿðom. ƿƿa ƿƿa þu ƿille. ƿit ƿeanbiðizaf þinƿe onðƿoƿe :•

CAPUT VIII.º

ÐA cƿæð þ þ ƿob. ic me onƿite æƿhƿonan ƿcýlbizne. ac ic eom mið þæƿ laƿeƿ ƿaƿe ƿƿa ƿƿiþe ofþƿýcced þ ic inc⁵ ƿeandƿýrðan ne mæƿ. Ða cƿæþ ƿe ƿƿiƿðom eƿt. Ðæt iƿ nu ƿit þinƿe unƿihtƿinƿeƿe þ þu earƿt fullneah forþoht. Ac ic nolde þ þu þe forþohteƿt. ac ic ƿolde þ ðe ƿceamode ƿƿelceƿ ƿeðƿolan. forþam ƿe ƿe þe hine forþencþ. ƿe biþ orƿmod. Ac ƿe ƿe þe hine ƿceamaþ. ƿe biþ on hƿeopƿunƿa. Líf þu nu ƿemunan ƿilt eallƿa þaƿa aƿƿýrþneƿƿa þe þu for þinƿe ƿopulde hæƿdeƿt ƿiððan þu æƿeƿt ƿeðopen ƿæƿe oð þinƿe ðæƿ. ƿiƿ ðu nu atelan⁶ ƿilt ealle ða bliþneƿƿa ƿiþ þam unƿotneƿƿum. ne meht þu fullaƿe cƿeðan þ þu earƿm ƿe ƿ unƿeƿæliz. forþam ic þe ƿiunƿne⁷ unðeƿƿenƿ unƿýðne ƿ unƿelæƿeðne. ƿ me to beaƿne ƿenom. ƿ to minum týhtum ƿeƿýðe. Þƿa mæƿ þonne auht ofþƿeƿ cƿeþan butan ðu ƿæƿe ƿe ƿeƿælizetƿa. ða þu me ƿæƿe æƿ leof þonne cuþ. ƿ æƿ þon þe þu cuþeƿt⁸ minne týht ƿ mine þeapaf. ƿ ic ðe ƿeongne ƿelæƿeðe ƿƿelce ƿnýtƿo ƿƿýlce manezum ofþƿum ielðƿan ƿeƿittum oftoƿen iƿ. ƿ ic þe ƿeƿýrþeðe mið minum laƿum to þon þ þe mon to ðomeƿe⁹ ƿeceaf. Líf ðu nu forþam cƿiƿt þ þu ƿeƿæliz ne ƿie þ þu nu næƿt þa hƿilendlican aƿƿýrþneƿƿa ƿ þa bliþneƿƿa þe þu æƿ hæƿdeƿt. þonne ne earƿt¹⁰ þu þeah unƿeƿæliz. forþam þe þa unƿotneƿƿa. þe þu nu on earƿt. ƿƿa ilce¹¹ ofeƿƿaf. ƿƿa þu cƿiƿt þ þa bliƿƿa æƿ ðýðon. ƿenƿt þu nu þ þe anum þýllic hƿeapƿunƿ. þillic¹² unƿotneƿ on becumen. ƿ nanum

º Boet. lib. ii. prosa 3.—Tum ego, speciosa quidem, &c.

¹ Cott. naleƿ.

² Cott. ƿeƿteƿ.

³ Bod. ƿilt.

⁴ Cott. naleƿ.

⁵ Bod. me.

⁶ Cott. atellan.

⁷ Cott. ƿeongne.

⁸ Cott. cuþe.

⁹ Bod. me.

¹⁰ Cott. neapƿt.

¹¹ Bod. ælce.

¹² Cott. þellecu hƿeapƿunƿ

ƿ þillicu.

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought from* him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and sooner than thou knewest my discipline and my manners: and I taught thee young such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oþrum mode ſpelc ne onbecome. ne ær þe. ne æfter þe : .
 Oþþe renjt þu þ̅ on ænizum menniſcum mode mæge auht
 fæſtſwæðliceſ beon buton hſearfunga. oþþe ziſ hit on ænezum
 men æniſe hſile fæſtlice punaþ. je ðeaþ hit huſu aſiſneþ¹ þ̅
 hit beon ne mæz þær hit ær pæſ. Ðræt ſiſndon ða worulð
 jælþa oþþer buton ðeaþer tacnung. forþam je ðeaþ ne cymð
 to nanum oþrum ſiſzum butan þ̅ he þ̅ liſ aſiſne.² ſwa eac þa
 worulð jælþa cumað to þam³ Mod. to þam þæt hi hit beniman
 þær þe him leoſaſt biþ þiſſe worulðe. þ̅ beoþ þonne þonne hie
 him ſſamzeritaþ. Geſege. la Mod. hſæþer þe betere ðince. nu
 nauht worulðriſeſ⁴ fæſteſ 7 unhſearſiendeſ beon ne mæz.
 hſæþer þe þu hý forþeo. 7 þiner aſener þonceſ hi forlete
 buton ſape. þe þu gebiðe hþonne hi þe worziendne forletan : .

CAPUT IX.^p

ÐA ongan je ſiſdom ſiſgan and ziððode ður. Ðonne jeo
 ſunne on hadrum heoſone beoþtoſt ſiſneþ. þonne aþeoſtſwaþ
 ealle ſteorþan. forþam ðe heoþa beoþhtneſ ne beoð nan
 beoþhtneſ for hire. Ðonne ſmýlſe blaþeþ ſuþan peſtan ſiſð.
 þonne peaxað ſwiþe hſaþe ſelðeſ bloſman. ac ðonne je ſtearca
 ſiſð cymþ norþan eaſtan. þonne toþeoſþ he ſwiþe hſaþe þære
 moſan plite. ſwa oſt þone to ſmýlton jæ ðæſ norþan ſiſðeſ
 ýſt onſýþeþ. Eala þ̅ nan puht niſ fæſte ſtonðendeſ þeoſceſ a
 puniende on worulðe : .

CAPUT X.^a

ÐA cſæþ Boetiſ. Eala ſiſdom. þu þe eaſt modur⁵ eallra
 mæzena. ne mæz ic na ſiþceþan ne andſaciſgan þ̅ þe⁶ þu me
 ær jæðeſt. forþon þe hit iſ eall ſoþ. forþam ic nu hæbbe
 onziſten þ̅ þa mine jælþa 7 jeo oſſoſiſneſ. ðe ic ær penðe þ̅
 zeſjælþa beon ſceolðan. nane jælþa ne ſiſt. forðam he ſwa
 hſæðlice zeſiþeþ. ac þ̅ me hæſþ eallra ſwiþoſt zedreſeð þonne
 ic ýmbe ſpelc ſmealiſtoſt þence. þ̅ ic nu ſſeoſole onziſten hæbbe.
 þ̅ þæt iſ jeo mæſte unjælð on þiſ andþearðan liſe. þ̅ mon
 æreſt þeoſþe⁷ zeſjæliz. 7 æfter þam unzeſjæliz. Ða andſoſeðe
 je ſiſdom 7 jeo Geſceaðſiſneſ 7 cſæþ. Ne meahc þu no mið

^p Boet. lib. ii. metrum 3.—Cum polo Phæbus, &c.

^a Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

¹ Cott. aſeþneð.

² Cott. aſeþne.

³ Cott. to þon.

⁴ Cott. nan

puht worulðiceſ.

⁵ Cott. modor.

⁶ Cott. andſaciſgian þær þe.

⁷ Cott. ſý.

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ȝoþe ȝeætalan þine ȝýrnð and þine ȝeætælþa ȝra ȝra þu renȝt. for
 þam leaȝum unȝeætælþum¹ þe ðu þnoparȝ. hit iȝ leaȝunȝ þ þu
 renȝt þæt þu ȝeo unȝeæteliȝ : . Ac ȝif ðe nu þ þra ȝriþe
 ȝeðrefeð ȝ ȝeunrotȝað hæfþ. þ te þu forþlurpe þa leaȝan ȝe-
 ætælþa. þonne mæȝ ic ðe openlice ȝereccan. þ þu ȝrutole
 onȝitȝt þæt te þu ȝit hæfȝt þone mæȝtan ðæl þinȝa² ȝeætælþa
 þe þu ær hæfðeȝt : . Seȝe me nu hƿæþer þu mið rihte mæȝe
 ȝeoƿian³ þina unȝætælþa. ȝpelce þu eallunȝa hæbbe forþloren þina
 ȝeætælþa. ac þu hæfȝt ȝit ȝeȝund ȝehealðen eall þ þeorȝȝriþoȝte
 þæt te þu þe beȝorȝoð hæfðeȝt : . Ðu miht þu þonne mænan
 þ þýrȝe ȝ þ læþe. nu þu þ leofne hæfȝt ȝehealðen : . Ðræt
 þu ȝarȝt þ þeo ðuȝuþ ealleȝ moncýnneȝ. ȝ þe ȝe mæȝta ȝeoþ-
 ȝcipe. ȝit leofaþ. þ iȝ Simmachuȝ þin ȝȝeoȝ.⁴ Ðræt he iȝ ȝit
 hal ȝ ȝeȝund. ȝ hæfþ ælceȝ ȝoðeȝ ȝenoh. forþon ic ȝat þ þu
 nahȝ⁵ ne forȝlaroðeȝt þ þu þin aȝen ȝeoþh for hine ne ȝeal-
 ðeȝt. ȝif þu hine ȝeȝape on hƿilcum eaȝfoþum. forþam ȝe ȝer
 iȝ Þȝiðomeȝ ȝ Eȝrætta full. ȝ ȝenoz oȝroȝȝ nu ȝit ælceȝ
 eoȝþliceȝ eȝeȝ. ȝe iȝ ȝriþe ȝariȝ for þinum eaȝfoþum ȝ for
 þinum ȝræcȝriþe : . Ðu ne leofaþ þin ȝif eac. þæȝ ilcan Sim-
 machuȝeȝ⁶ ðohter. ȝ ȝio iȝ ȝriþe ȝel ȝeȝað ȝ ȝriþe ȝemetƿæȝt.
 ȝeo hæfð ealle oþru ȝif oȝeȝþunȝen mið clænneȝȝe. eall heoȝe
 ȝoð ic ðe mæȝ mið feaum ȝoþðum aȝeccan. þ iȝ þ heo iȝ on
 eallum þeapum hiere fæðer ȝelic. ȝeo hiofaþ nu þe. þe anum.
 forþam ðe hio nanriht elleȝ ne luƿað butan þe. ælceȝ ȝoðeȝ
 heo hæfþ ȝenoh on þiȝ andȝeapðan liȝe. ac heo hit hæfþ
 eall forȝeȝen oȝer þe anne.⁷ eall heo hit onȝcunaþ. for-
 þam þe heo þe ænne næfþ. þæȝ aneȝ hƿe iȝ nu ȝana. for
 þinȝe æƿƿeapðneȝȝe heoȝe þincð eall nauht⁸ þ heo hæfþ. for-
 þam heo iȝ for þinum luƿum eȝinoð⁹ ȝ fulneah ðeað for
 teapum ȝ for unȝrotneȝȝe : . Ðræt ȝille þe eȝeþan be þinum
 tȝam¹⁰ ȝunum. þa ȝint ealðoȝmen ȝ ȝeƿeahterȝ. on þam iȝ
 ȝriotoł ȝio ȝifu ȝ ealla þa ðuȝuþa hioȝa fæðer ȝ heoȝa eollðran¹¹
 fæðer. ȝra ȝra ȝeonȝe¹² men maȝon ȝelicoȝte beon ealðum
 monnum. Ðȝ ic ȝundriȝe hƿi þu ne mæȝe onȝitan þæt þu eaȝt
 nu ȝit ȝriþe ȝeƿeliȝ. nu þu ȝit hiofoȝt and eaȝt hal : . Ðræt
 þæt iȝ ȝio meȝte ær ðeaðlicȝa manna þæt hie libban and ȝien
 hale. ȝ þu hæfȝt nu ȝet to eacan eall þ ic þe ær tealde : .
 Ðræt ic ȝat þ þ iȝ ȝit ðeorȝȝriþe þonne monneȝ liȝ. forþam
 maneȝum men iȝ leofne ðæt he ær ȝelf ȝpelte ær he ȝeȝeo hiȝ

¹ Cott. unȝætælþum.² Cott. þapa.³ Cott. ȝioȝian.⁴ Cott. ȝriȝoȝ.⁵ Cott. auht.⁶ Cott. Simacher.⁷ Cott. ænne.⁸ Cott. noht.⁹ Cott. oȝinoð.¹⁰ Cott. tȝæm.¹¹ Cott. eiðþan.¹² Cott. ȝiunȝe.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

riƿ 7 hiƿ bearn ƿelcende : . Ac hƿi tilar¹ þu þonne to
 ƿepenne buton andƿeorce : . Ne meahc þu nu ƿit þinre ƿýrde
 nauht ofƿitan ne þin lif no ƿetælan. ne eart þu no eallunga
 to nauhte ƿedon ƿƿa ƿƿa þu ƿenſc. niƿ þe nu ƿit nan una-
 berendlic broc ƿetenge. forþam þe þin ancor² iƿ ƿit on eor-
 þan færſc. ðæt riſc ða ealdorpen. ðe ƿe ær ýmbe ƿƿræcon. þa
 þe ne lætaþ ƿeorƿƿurpan be þiƿ andƿearþan liƿe. 7 eƿc þina
 aƿna tƿeopa. 7 ƿeo ƿoðcunðe luƿu. 7 ƿe tohopa. þa þreo þe ne
 lætaþ ƿeorƿƿepan be þam ecan liƿe. Ða andƿorode þ̅ unroce
 Mod 7 cƿæþ. Eala ƿæran þa ancƿar ƿƿa tƿume³ 7 ƿƿa þƿrh-
 ƿunienðe ge for Gode ge for ƿopulðe. ƿƿa ƿƿa þu ƿeƿſc. þonne
 mihte ƿe micle þý eƿ⁴ ƿeþolian ƿƿa hƿæt earfoþneƿra ƿƿa uƿ on
 become. eall hie uƿ þýncað þý leohtƿan ða hƿile þe þa ancƿar⁵
 færte beoþ. ac þu miht þeah onƿiton hu þa mine⁶ ƿælþa and
 ƿe min ƿeorðſcipe heƿ for ƿopulðe iƿ oncerped : .

CAPUT XI.†

§ I. ÐA andƿorode ƿe ƿiƿdom 7 ƿeo Gefceadƿiƿneƿ 7 cƿæþ.
 Ic ƿene þeah þ̅ ic hƿæt hƿeganunƿer⁷ þe upahofe of þære un-
 roceƿneƿre 7 ƿulneah ƿeþrohte æt ðam ilcan ƿeorþſcipe ðe þu
 ær hæfðeſc. buton þu ƿit to full riý þær þe þe læfeð⁸ iƿ. þ̅ þe
 for þý ƿlatiƿge. Ac ic ne mæƿ adƿeohan⁹ þine ƿeoſunga for þam
 lýclan þe þu forluƿe. forþam þu riſle mið ƿope 7 mið un-
 roceƿneƿre mænſc ƿiƿ þe æniƿe ƿillan ƿana biƿ. ðeah hit lýcleƿ
 hƿæt riƿe. Ðƿa ƿær æƿne on ðiƿ andƿearþan liƿe. ofþe hƿa iƿ nu.
 oððe hƿa ƿýriþ ƿet æfter uƿ on þiƿre ƿopulðe. þ̅ him nanƿuht
 rið hiƿ ƿillan ne riƿe. ne lýcleƿ ne micleƿ. Sƿiþe neareƿe ƿen¹⁰
 7 ƿriþe heanlice¹¹ þa menniƿcan ƿeƿælþa. forþam ofeƿ tƿeƿa.
 oððe hie næƿne to nanum men ne becumaþ. oððe hi þær
 næƿne færlice ne þƿrhƿumaþ ƿelca ƿelce hi ær to coman.
 Ðæt ic ƿille heƿ be æftan ƿreotolop ƿeƿeccan. ƿe ƿiton þ̅
 riſme mæƿon habban ælley ƿopulð ƿelan ƿenoz.¹² ac hi habbað
 þeah ƿceame þær ƿelan. ƿiƿ hi ne beoð ƿƿa æðele on ƿebýrdum
 ƿƿa hi ƿoðon : . Sume beoþ ƿriðe æƿele 7 ƿiðcƿe on heopa
 ƿebýrdum. ac hi beoþ mið ƿæðle 7 mið henþe¹³ ofþriýcete 7

^r Boet. lib. ii. prosa 4.—Et illa, Promovimus, inquit, &c.

¹ Cott. tilarc. ² Cott. forþon þin ancor. ³ Bod. pume. ⁴ Cott.
 1eð. ⁵ Cott. onƿar. ⁶ Cott. mina. ⁷ Cott. hƿæt hƿeganunƿer.
⁸ Cott. alýfeð. ⁹ Cott. adƿeozan. ¹⁰ Cott. neapra riſc. ¹¹ Cott.
 heanlica. ¹² Cott. þ̅ moniƿge habbað ælceƿ ƿopulð ƿillan ƿenoz. ¹³ Cott.
 hæneþe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toilest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

γευροτροδε. ꝥ him wære leofwe ꝥ hi wæran unwæbele þonne
 swa earme. gif hit on heora anwealde wære :· Manege beoþ
 þeah ægþer ge full wælele ge full welige. 7 beoþ þeah full
 unrode. þonne hi ofer trega oððe riƿ habbaþ him gemæc. oþþe
 him gemece nabbap :·¹ Manige habbaþ zenog zefælice² ze-
 riƿod. ac for bearnleste. eallne þone welan ðe hi zegaderigaþ
 hi læfað³ framdum to brucanne. and hi beoþ forþam un-
 rode :· Sume habbað bearn zenoge. ac ða beoþ hwilum unhale.
 oþþe yfele 7 unweorþ.⁴ oððe hrafe zefaraþ. ꝥ ða elðran for-
 þam znorniaþ ealle heora woruld :· Forþam ne mæg nan mon
 on swige andweardan life eallunga zepað beon riƿ hiƿ wýrd. þeah
 he nu nanpuht ealles næbbe ýmbe to forzienne. ꝥ him mæg
 to forze. ðæt he nat hraet him toweard biþ. hraþeri þe zod þe
 yfel. þon ma þe þu riƿeste. 7 eac þæt ꝥ he þonne zefælice
 brýcþ. he ondræt ꝥ he seyle forlætan. Getæc me nu sumne
 mann þara þe ðe zefæleƿort þince. 7 on hiƿ selfille gy riƿort
 zepiten. ic þe zeprece riƿe hrafe ꝥ ðu onziƿt ꝥ he biþ for
 riƿe lýtelum þingum of riƿe ungemetlice zedrefed. gif him
 æniƿ puht bið riƿ hiƿ willan. oþþe riƿ hiƿ zepunan. þeah hit nu
 lýtel hraet seo buton he to ælcum men mæge zebecnian ꝥ
 he ipne on⁵ hiƿ willan :· Fundrum lýtel mæg zedon þone
 eallra zefæligeftan mon her for⁶ worulde. ꝥ he wenþ þæt hiƿ
 zefæla sien oððe riƿe zepanode oððe mid ealle forlorene :·
 Ðu wenst nu ꝥ þu seo riƿe unzefælig. 7 ic wæt ꝥ manezum
 men ðuhte ꝥ he wære to heofonum ahafen gif he æniƿne⁷ ðæl
 hæfde þara þinga zefæla þe ðu nu zet hæfst :·⁸ Ge fur-
 þum seo stow þe þu nu on hæft eart. 7 þu criƿt ꝥ þin wæc-
 stow gy heo is þam monnum ebel þe þær on zeborene wæran.
 7 eac þam ðe heora willum þær on earðigaþ :· Ne nanpuht
 ne býð yfel. ær mon wene ꝥ hit yfel seo. 7 þeah hit nu hefiz
 seo and riƿerweard. þeah hit biþ zefælig gif hit mon luflice
 deð and zedýðlice aræfnþ :· Feara sient to þam zepceadriƿe.
 gif he wýrþ on unzeþýlde. ꝥ he ne rilniƿe⁹ ꝥ hiƿ fæla weorþan
 onpende :· Swi riƿe mænige bicerneſse is zemengeð seo
 swetnes þisse worulde. þeah heo hram wýnrum¹⁰ ðýnce. ne mæg
 he hie no habban¹¹ gif heo hine fleon onziƿt :· Ðu ne is hit
 þær riƿe swetol hu hwerflice þar worulðfæla sint. nu hi ne

¹ Cott. nabbað oðþe him gemæc oðþe gemeðe nabbað. ² Cott. zefælice.
³ Bod. lætað. ⁴ Bod. unweore. ⁵ Cott. zebecnan ꝥ he ipne on.
⁶ Cott. on. ⁷ Bod. ænne. ⁸ Cott. gehæft. ⁹ Bod. heplniƿe.
¹⁰ Cott. wýnruma. ¹¹ Cott. zehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how *inconstant*

maƷon ðone earman Ʒefýllan. forþam he rimle rilnað hræf hƷuƷu¹ þæf þe he þonne næfƷ. ne hie þam Ʒefýlðezum Ʒ þam ƷemetfæfƷum rimble ne puniaþ :

§ II.^s Ðri fece Ʒe þonne ýmbutan eop þa Ʒeræla ðe Ʒe on innan eop² habbaþ þurh þa Ʒoðcundan miht Ʒeret :. Ac Ʒe nýton hræt Ʒe doþ. Ʒe rint on Ʒeðolan :. Ac ic eop mæƷ mið feapum Ʒorðum Ʒerecan³ hræt fe hroƷ if eallra Ʒeræla riþ þæf ic Ʒat þu rilc hiƷian þon ær þe þu hine onƷitefƷ þ if þonne Ʒoð :.⁴ Miht þu nu onƷitan hræþer þu auht þe ðeoppýrþre habbe þonne ðe Ʒýlfne :. Ic þene þeah þ þu wille cƷeþan þ þu nauht ðeoppýrþre næbbe. Ic Ʒat Ʒif þu nu hæfðe⁵ fullne anƷealð ðiner Ʒelfer. ðonne hæfðer ðu hræt hƷeƷa⁶ on þe Ʒelfum ðæf þe ðu næfpe þinum willum alaetan ƷoðerƷ.⁷ ne feo Ʒýrð þe on Ʒeniman ne mihte :. Forðam ic ðe minðƷiƷe þ þu onƷite ðætte nan Ʒerælf niƷ on þifre andƷearðan life. Ac onƷet þæt nauht niƷ betere on þifre andƷearðum life. þonne feo ƷerƷeaðriƷer. forþam þe heo þurh nan ðinƷ ne mæƷ þam men loƷian. for þý if betere þæt feoh þæt te næfpe loƷian ne mæƷ. þonne þ þe mæƷ Ʒ Ʒceal. Ðu ne if þe nu Ʒenoh ƷƷeotole Ʒeræð þæt feo Ʒýrð þe ne mæƷ nane Ʒeræla Ʒellan. forþam þe æƷþer if unfæfƷ Ʒe feo Ʒýrð. Ʒe feo Ʒerælf. forþam rint Ʒriþe teðre Ʒ Ʒriþe hƷeoƷende þaƷ Ʒeræla :. Ðræt ælc þara þe þaƷ Ʒoruld Ʒeræla hæfþ. oþer cƷeƷa oþþe he Ʒat þæt he him ƷromƷearðe beoþ. oððe he hit nat. Ʒif he hit þonne nat. hƷelce Ʒeræla hæfþ he æt þam Ʒelan. Ʒif he biþ ƷƷa ðýriƷ Ʒ ƷƷa unƷerifƷ.⁸ þ he þæt Ʒitan ne mæƷ. Ʒif he hit ðonne Ʒat. þonne onðræt he him þ heo loƷian. Ʒ eac Ʒeapa Ʒat þ he hi alaetan Ʒceal. Se ƷinƷala eƷe ne læt nænne⁹ mon ƷeræliƷne beon :. Euf þonne hƷa ne ƷeƷþ hræþer he þa Ʒerælda hæbbe. þe he nabbe þe he ðonne hæfþ. hræt þæt ðonne beoþ for lýcla Ʒæla. oððe nane. þæt mon ƷƷa eape ƷoƷlætan mæƷ :. Ic þene nu þ ic þe hæfðe ær Ʒenoz ƷƷeotole Ʒerheht be manezum tacnum þ te monna ƷaƷla rint undeaplice Ʒ ece.¹⁰ Ʒ þ if Ʒenoz ƷƷeotol þ te nanne mon ðæf cƷeoƷan ne þeapf þ ealle men Ʒeenðiaþ on þam ðeape. Ʒ eac heoƷa Ʒelan. þý ic ƷunðriƷe hƷi men Ʒien ƷƷa unƷerƷeaðriƷe þ hie þenan þ þif andƷearðe lif mæƷe þone monnan ðon ƷeræliƷne þa hƷile þe he leoƷað. þonne

¹ Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

² Bod. hræt hƷeƷ.

³ Cott. 10Ʒ.

⁴ Cott. ƷeƷeccan.

⁵ Bod.

onƷitefƷ þe if þone Ʒoð.

⁶ Bod. næfðerƷ.

⁷ Cott. hƷuƷu.

⁸ Cott.

nolðer. ⁹ Cott. unƷif.

¹⁰ Bod. none.

¹¹ Cott. undeaplica Ʒ eca

worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate.

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýr life eapmne¹ zedon : . Þræt þe zepýlice witon unrim ðara monna þe ða ecan zepælða rohtan nallas ðurh þ an þæt hi wílnodon ðær lichomlican deaðes . ac eac manezra farlicra wita hie zepílnodon wíð ðan ecan life . þ wæron ealle þa haligan Mactýra : .

CAPUT XII.†

ÐA ongan se Wírdom glorian . 7 zedðode þur . ecte þæt ipell mid leofe . þ he ær wæde 7 cwæþ . Se þe wille fæst huz timbrían . ne sceall he hit no settan upon þone hehtan cnol . 7 se ðe wille zodcundne Wírdom secan . ne mæg he hine wíþ ofermetta . 7 eft se þe wille fæst huz timbrían . ne sette he hit on ronðbeorha . Sra eac zif þu Wírdom timbrían wille . ne sete ðu hine uppan þa zicrunza . forðam sra sra wízenðe ronð þonne ren srylzi . sra srylzi seo zicrunz þa dreofendan pelan þisjer midðanzearðes . forðam hio hiora wímla bið ðurstezu . ne mæg huz naht lange standan on ðam hean munte . zif hit full unzemetlic wínd zertent . næft þæt þ te on ðam wízenðan ronðe stent for srylicum wene . sra eac þ mennisce Mod bið undereten 7 apezed of huz stede . þonne hit se wínd stonzra zepwíncas astýroð . oððe se ren unzemetlicer ýmbhozan : . Ac se þe wille habban þa ecan zepælþa . he sceal fleon þone srecnan wíte þisjer midðaneardes . 7 timbrían þ huz Modes on þam fæstan stane eadmetta . forþam ðe Lwst earðað on þære bene eadmodnesse . 7 on þam zemýnde Wírdomes . forþam wímla se wíra mon eall huz lif læt on zefean unonpendenlice 7 orsroh . þonne he forwíh æzðer ze þas eorþlican zod ze eac þa ýflu . 7 horað to þam topearðam . þ wint þa ecan . forþam ðe God . hine zehelt æzþronan . wíngallice wunienðe . on huz Modes zepælþum . ðeah þe se wínd . þara eapwosa . 7 seo wíngale zemen . þisra woruld selþa . him onblape : .

CAPUT XIII.‡

ÐA se Wírdom þa 7 seo Lefceadrifnes þis leoð þur arunzen hæfðon . ða ongan he eft seczan² ipell 7 þur cwæþ . Me ðincþ nu þ wít mæzen smealicos wírecan 7 diozolran worðum . forþam ic onzite þ min lar hwæt hwuzu wíngæð on þin onðzic . 7

† Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

‡ Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

§ Bod. eapm. 2 Cott. secgean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu zenoh þel underſtenſt ꝥ ic þe to ſpnece. Geðenc nu hƿæt þineſ aʒneſ ʒeo ealra þiſſa ƿopulð æhta 7 þelena. oððe hƿæt þu þær on aʒe unanðerʒilðeſ. ʒif þu him ʒceaðþiſlice¹ æfter-ſpýnaſt. Ðƿæt hæfſt ðu æt þam ʒifum þe ðu cƿiſt ꝥ ʒeo ƿýmð eop ʒife. and æt þam þelum.² ðeah hi nu ece ƿæron. Seʒe³ me nu hƿæþer ʒe þin ƿela ðineſ þanceſ ʒpa ðeopie ʒeo þe ƿop hiſ aʒenpe ʒecýnðe. hƿæþer ic ðe ʒecʒe þeah ꝥ hit iſ of hiſ aʒenpe ʒecýnðe naſ of þinpe. ʒif hit þonne hiſ aʒenpe ʒecýnðe iſ naſ of ðinpe. hƿi eaſt ðu þonne a þý betepa ƿop hiſ ʒoðe.⁴ Seʒe me nu hƿæt hiſ þe ðeopaſt⁵ þince. hƿæþer þe ʒolð þe hƿæt ic ƿat þeah ʒolð. Ac þeah hit nu ʒoð⁶ ʒeo 7 ðeopie.⁷ þeah biþ hliſeadizra 7 leofpenðra ʒe ðe hit ʒelþ. ðonne ʒe þe hit ʒaðeſaþ 7 on oþrum ƿeaſaþ. ʒe eac þa ƿelan beoþ hliſeadizran 7 leofſælþian þonne þonne hie mon ʒelþ. þonne hie beon þonne hi mon ʒaðſaþ 7 healt.⁸ Ðƿæt ʒeo ʒitſunʒ ʒeðeþ heopie ʒitſepaſ laþe æʒþer ʒe Gode ʒe monnum. 7 þa cýſta ʒeðoþ þa ʒimle leof tæle 7 hliſeadizge 7 ƿeopþe æʒþer ʒe Gode ʒe monnum ðe hie luſiaþ. Nu ꝥ ƿeoh þonne æʒþer ne mæʒ beon ʒe mib þam ðe hit ʒelð ʒe mib þam þe hit nimþ.⁹ nu iſ ƿopþæm ælc ƿeoh betere 7 ðeoppýþpe ʒeſealð þonne ʒehealðen. Liſ nu eall þiſeſ miððaneapðeſ ƿela come to anum men. hu ne ƿæron þonne ealle oþpe men ƿæðlan butan anum.¹⁰ Genoh ʒpeotol ðæt iſ. ꝥ te ʒoð ƿopð 7 ʒoð hliſa ælceſ monneſ biþ betepa 7 ðeopra.¹¹ þonne æniʒ ƿela. hƿæt ꝥ ƿopð ʒeſýlþ eallra¹² þara eapra þe hit ʒeþeþ. 7 ne biþ þeah no ðý læſſe mib þam þe hit ʒpucþ. hiſ heopitan ðieʒelneſſe hit ʒeopenað.¹³ 7 þæſ oðpeſ heopitan belocene¹⁴ hit þuphſæþþ. 7 on þam ƿæpelpðe þær be-tpýx ne bið hit no ʒepanod. ne mæʒ hit mon mib ʒpeopðe oþſlean. ne mib ƿape ʒebindan. ne hit næſſe ne acpild. Ac þa eoppe ƿelan. þeah hi ealne ƿeʒ eoppe ʒin.¹⁵ ne þince eop no þý ƿaþop¹⁶ heopra zenoh. 7 þeah ʒe hie þonne oþrum monnum ʒellan ne maʒon. ʒe no þe ma mib þam heopra ƿæðle 7 heopra ʒitſunʒe ʒeſýllan. ðeah þu hie ʒmale¹⁷ toðæle ʒpa ðuſt. ne miht þu þeah ealle men emlice¹⁸ mib ʒehealðan. 7 ðonne þu ealle ʒeðælðe hæfſt. þonne biſt ðu ðe ʒelþ ƿæðla. ðint þæt ƿepilice¹⁹ ƿelan þiſeſ miððanʒeapðeſ. ðonne hi nan mon ƿullice habban ne mæʒ. ne hie nanne mon ʒepeltʒian ne maʒon. buton

¹ Cott. ʒeſceaðþiſlice. ² Cott. ƿelan. ³ Cott. sæʒe. ⁴ Cott. ʒoðe.

⁵ Cott. ðiopuſt. ⁶ Bod. ʒolð. ⁷ Cott. ðiope. ⁸ Cott. hilt. ⁹ Cott. mon ʒelð.

¹⁰ Cott. buton him anum. ¹¹ Cott. ðioþpa. ¹² Cott. ælceſ.

¹³ Bod. iðelneſſe hit openað. ¹⁴ Cott. belocena. ¹⁵ Cott. mib eop ʒien.

¹⁶ Cott. hƿaþop. ¹⁷ Cott. ʒpa ʒmeahce. ¹⁸ Cott. emlice. ¹⁹ Cott. ƿepelice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne ȝeðon to pæðlan. Ðræþer¹ nu ȝimma plite eorpe eazan to him ȝetio. heora to punðrianne. ꝥra ic ꝥat ꝥ hie² ðoþ. hræc ȝeo³ ðuȝuð þonne þær pliteꝥ þe on þam⁴ ȝimmum bið. biþ heora næꝥ eorpe.⁵ þý ic eom ꝥriþe unȝemetlice ofpundroð hri eop þince þære unȝeꝥceaðriȝan ȝeꝥceafte ȝoð⁶ betere þonne eoreþ aȝen ȝoð. hri ȝe ꝥra unȝemetlice punðriȝen þara ȝimma. oððe æniȝeꝥ þara ðeaðlicena ðinȝa ðe ȝeꝥceaðriȝneꝥe næꝥþ. foꝥðam hie mið nanum rýhte ne maȝon ȝeearniȝan ꝥ ȝe heora punðriȝen. þeah hie Godeꝥ ȝeꝥceafra riē. ne riht hi no riþ eop to metanne. foꝥþam þe oðer tꝥeȝa oþþe hit nan ȝoð niȝ foꝥ eop ſeþe. oððe þeah foꝥ lýtel ȝoð riþ eop to metanne. to ꝥriþe þe hepeꝥiaþ⁷ uꝥ ſeþe. þonne þe maꝥe ꝥ luꝥiaþ⁸ ꝥ þe unðer uꝥ iꝥ on uꝥum⁹ anpealde. þonne uꝥ ſeþe. oððe ðone Ðrihten ðe uꝥ ȝeꝥceop. ȝ uꝥ ealle ða ȝoð foꝥȝeaf. Ðræþer ðe nu licizen¹⁰ fæȝeꝥu lonð :-

CAPUT XIV. v

§ I. ÐA andȝꝥoroðe ꝥ Moð þære Geꝥceaðriȝneꝥe ȝ cꝥæð. Ðri ne ꝥceolde me lician fæȝeꝥ land. hu ne iꝥ þæt ȝe fæȝeꝥeꝥta ðæl Godeꝥ ȝeꝥceafra. ȝe full ofc þe fæȝniap¹¹ ȝmýltre fæ. ȝ eac punðriap þær pliteꝥ þære ȝunnan and þær monan ȝ eallra þara ȝceoppena. Ða andȝꝥoroðe ȝe ſiȝðom and ȝeo Geꝥceaðriȝneꝥ þam Moðe ȝ þuȝ cꝥæþ. Ðræt belimþ þe heora fæȝeꝥneꝥe.¹² hræþer¹³ ðu ðurpe ȝilpan ꝥ heora fæȝeꝥneꝥ þin ȝie. neȝe neȝe. hu ne þaȝt þu ꝥ þu heora nanne ne ȝeꝥoꝥhteȝ.¹⁴ ac ȝiꝥ ðu ȝilpan wille. ȝilp Godeꝥ. Ðræþer þu nu fæȝeꝥra bloȝtmæna fæȝniȝe on eaȝtran ȝelce þu hie ȝeꝥceope. hræþer þu nu ȝelceȝ auht rýrcan mæȝe, oððe ȝeꝥoꝥhteȝ habbe. neȝe neȝe. ne ðo þu ꝥra.¹⁵ hræþer hit nu ðineȝ ȝeꝥealdeȝ ȝie ꝥ ȝe hæꝥeȝeȝe ȝie ꝥra þeliȝ on þæȝtmum. hu ne þat ic ꝥ hit iꝥ no þineȝ ȝeꝥealdeȝ. Ðri eaȝt þu ðonne onæled mið ꝥra iðele ȝeꝥean. oððe hri luꝥaȝt ðu þa fremðan ȝoð ꝥra unȝemetlice. ȝelce hi riē þin aȝnu.¹⁶ ſenȝt þu mæȝe ȝeo rýꝥð þe ȝeðon þæt þa þinȝ ðine aȝene¹⁷ riē þa þe heora aȝene¹⁸ ȝeꝥýnð þe ȝeðýdon¹⁹ fremðe. neȝe neȝe. niȝ hit no þe ȝeꝥýnðe ꝥ te þu hi aȝe. ne him niȝ ȝeðýnðe ꝥ hi ðe foȝȝien. ac þa heoꝥencundan þinȝ þe riht²⁰ ȝe-

v Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

¹ Bod. Ðræþ. ² Cott. hi. ³ Cott. ȝio. ⁴ Cott. þæm. ⁵ Cott. eoreþ. ⁶ Cott. ȝoð þeb. ⁷ Cott. heꝥpað. ⁸ Cott. ꝥ ma luꝥiað. ⁹ Cott. uꝥꝥum. ¹⁰ Cott. licien. ¹¹ Cott. fæȝeniað. ¹² Cott. to hiopa fæȝeꝥneꝥra. ¹³ Bod. hræþ. ¹⁴ Cott. nan ne þoꝥhteȝ. ¹⁵ Cott. no ꝥra. ¹⁶ Bod. ſen þine ȝeȝ nu. ¹⁷ Cott. aȝnu. ¹⁸ Cott. aȝnu. ¹⁹ Bod. ȝeðon. ²⁰ Cott. ȝendan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnde. næf þæf eorþlican. Ðaſ eorþlican pæftmaſ ſint zefceapene netenum¹ to andlifene. 7 þa populd pelan ſýnt zefceapene to biſpice þam monnum þe beoþ neatenum² zelice. þ̅ beoþ unrihtſipe 7 ungemetfærte. to þam hi eac becumað oftoſt. Liſ þu þonne ðæt gemet habban wille. 7 ða nýð þearfe witan wille. þonne iſ þæt mete 7 drýnc 7 clapaſ and tol to ſpelcum cræfte ſpelce þu cunne þ̅ ðe iſ zecýnde 7 þ̅ ðe iſ riht to habbenne. Ðwælc ſſemu iſ ðe þ̅ þæt þu wilmige þiſſa andþearðena zefælþa ofeſ gemet. þonne hie naþer³ ne maƷon ne þin zehelpan. ne heora ſelfra. On ſſiþe lýclon hieſa hæfþ ſeo zecýnd zenoz. on ſſa miclum heo hæfþ zenoz ſſa þe ær ſſræcon. Liſ þu heore maſe ſeleſt. ofeſ tſeƷa oððe hit þe ðeſaþ. oððe hit þe þeah unſýnſum biþ. oððe ungeteſe.⁴ oððe ſſrecenlic eall þ̅ þu nu ofeſ gemet ðeſt. Liſ þu nu ofeſ gemet iſt. ofþe drincſt. oððe clapa þe ma on hæfſt⁵ þonne þu þurfe. ſeo ofeſing⁶ þe wuſþ ofþe to ſape. oððe to plættan. ofþe to unzeriſenum. ofþe to wio. Liſ þu nu wenſt þ̅ te wundorlice zepela⁷ hwælc weorþmýnd ſie. ðonne telle ic þa weorþmýnd þæm⁸ wýrhtan þe hie worhte. næf na þe.⁹ ſe wýrhta iſ God. þæf cræft ic þæſ heſige on. Wenſt þu þæt ſeo menſio þinſa monna þe mæƷe ðon zefæliƷne. neſe neſe. ac Ʒif hie ýfele ſint ðonne ſint hie þe pleolicſan 7 zefſpicnefulſan ze hæfð þonne ze næfð.¹⁰ forþam ýfele þeƷnaſ beoþ wýmle heora hlaforðeſ ſeand. Liſ hi þonne Ʒode beoþ 7 hlaforð holde 7 unſſealde hu ne beoþ þ̅ þonne heora Ʒodeſ. næf þineſ. hu miht þu þonne þe aƷnian heora Ʒod. Ʒif þu nu þæf Ʒilſt. hu ne Ʒilſt þu þonne heora Ʒodeſ. næf þineſ :

§ II.^w Nu þe iſ zenoh openlice zecýþeð þæt te nan þara Ʒoda þin niſ. þe þe ær ýmbe ſſræcon. 7 þu teohhodeſt¹¹ þ̅ hi þine beon ſceoldan. Liſ þonne þiſſe populde wite 7 wela to wilmienne niſ. hwæt muſcnaſt þu þonne æfteſ þam þe þu forlure. oððe to hƿon faƷnaſt ðu þæf þe þu ær hæfðeſt.¹² Ʒif hit fæƷer iſ. þ̅ iſ of heora aƷnum zecýnde. næf of ðinum. heora fæƷer hit iſ. næf þin. hwæt fæƷnaſt¹³ þu þonne heora fæƷereſ. hwæt belimþþ hiſ to þe. ne þu hit ne zefceope. ne hi þine aƷene ne ſent. Liſ hi nu Ʒode ſint 7 fæƷere. þonne wæron hi ſſa ze-

^w Boet. lib. ii. proſa 5.—Ex quibus omnibus, &c.

¹ Cott. nýtenum. ² Cott. bioð neatum. ³ Cott. naþer. ⁴ Cott. ungeteſe. ⁵ Cott. clape ma on hehſt. ⁶ Cott. wio ofeſinc. ⁷ Cott. zepela. ⁸ Bod. þa. ⁹ Cott. nealleſ þe. ¹⁰ Cott. and lýtize þonne ſint hi þe plolicſan 7 zefſpicnefulſan hæfð þonne næfð. ¹¹ Cott. tlohodeſ. ¹² Cott. þæſ hæfſt. ¹³ Bod. faƷnaſ.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

geapene. 7 swælcce hi wolðan beon þeah þu hi næfne nahterc.
 Ƴenrc ðu þ̅ hi aþe ðeoppýrþþan reon.¹ þe hi to þinre note ge-
 lænde wæron. Ac forþam þe heora ðýrize men wafraþ. 7 hi
 him þincaþ ðeore. forþam þu hi gaderarc 7 helcrc on þinum
 horðe. Ðwæt wilnarc þu þonne þ̅ þu hæbbe æt swelcere gefælig-
 nefre.² Gelief³ me nu ic hit ðe fecge. næfrc ðu þær nauht æt
 buton þ̅ þu tilarc⁴ wædle to flionne. 7 for þý gaderarc mare
 þonne þu þurfce.⁵ Ac ic wac ðeah fwiþe gearc. þ̅ te eall þ̅ ic her
 fwiþece iſ wif þinum willan. Ac eorpa gefæla ne fint no þ̅ ge
 wenaf þæt hi fin. forþam ge þe micel mefwe⁶ 7 miſlic azan
 wile. he beþearf eac micler fultumer. Se ealða cwibe iſ fwiþe foþ
 þe mon gefýrn cwæþ. þæt te þa⁷ micler beþurfon. þe micel
 azan willaf. 7 þa þurfon fwiþe lýtler. þe maran ne williaþ þonne
 zenogerc. butan he wilnizen mid oferunze hiora gicrunza ge-
 fýllan. þ̅ hi næfne ne gedof. Ic wac þ̅ ge wenaf þæt ge nan
 gecundelice⁸ god ne gefæla on innan eor ſelfum nabbaþ.⁹ for-
 þam ge hi fecaf butan eor to fremðum gefceaftum. fwa hit iſ
 miſþeorfced þ̅ þæm men ðincþ. þeah he ge godcundlice ge-
 fceadriſ. þ̅ he on him ſelfum næbbe fæla zenoge. buton he
 mare gegaderize þara ungerceadriſena gefcefta þonne he
 beþurfce. oððe him gemetlic ſeo. 7 þa ungerceadriſan neotena¹⁰
 ne wilniaþ naner oþreſ fcor.¹¹ ac þincþ him zenog on þam þe hi
 binnan heora æzenre hýðe habbaþ to eacan þam foðre þe him
 gecýndelic biþ. Ðwæt ge þonne þeah hwæthreza godcundlicer
 on eorþre ſaule habbaþ. þæt iſ andgic. 7 gemýnd. and ge ge-
 fceadriſlica willa þ̅ hine þara treza lýrce. ge þe þonne þar ðreo
 hæfþ. þonne hæfþ he hiſ gefceadriſ onlicnefre fwa forþ fwa
 fwa ænezu gefceaft fýrmeſc¹² mæg hieſ gefceadriſ onlicnefre
 habban. Ac ge fecaf þære hean gecýnde gefæla and heore
 weorþfcipe to þam niþerlicum 7 to ðam hweorðlicum¹³ þin-
 gum. Ac ge ne ongitað hu micelne teonan ge doþ Gode eorþum
 gefceadriſ. forþam þe he wolde þæt te ealle men wærian ealra
 oþra¹⁴ gefceafta wealðandaf. Ac ge underþioðaþ eorþe helrcan
 medemnefre under þa eallra nýþmeſcan gefceafta. 7 mid þam
 ge habbaþ gecýped þ̅ te æfteri eorþum aznum ðome ge doþ
 eor ſelfe wýrþan þonne eorþe azne¹⁵ æhta. nu ge wenaf þ̅ eorþe
 nauht¹⁶ welan fin eorpa gefæla. 7 teohiaþ þ̅ eall eorþe

¹ Cott. aþý ðeorpan fin. ² Bod. gehnefre. ³ Bod. Geler. ⁴ Cott.
 tilarc. ⁵ Cott. þýrce. ⁶ Cott. unnefre. ⁷ Bod. þ̅ þa þe. ⁸ Cott. gecýn-
 delic. ⁹ Cott. næbben. ¹⁰ Cott. neac. ¹¹ Cott. fcor. ¹² Bod. fupmeſc.
 ¹³ Bod. hweorðum. ¹⁴ Cott. oþerra. ¹⁵ Cott. eorpa azna. ¹⁶ Cott. nolc.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populð zod sien ærpan¹ ze selfe. swa hit eac wýrþ þonne ze swa willað :-

§ III.^x Ðæf menniscan lifes zecýnd is þæt hi ðý anan feon² beforan eallum oþrum zerceaftum. ðý hi hie selfe onziton hræt hie feonð.³ 7 hronan hi feonð.⁴ 7 þi hi feonð⁵ wýrþan þonne nýtenu. þý hi nellað ritan hræt hi rint. oððe hronan hi rint. Ðam neatum is zecýnde þæt hi nýton hræt hi feonð.⁶ Ac þæt is þara monna unþear þæt hi nýton hræt hie sien. Nu þe is swiþe sweotol þæt ze beoþ on zedpolan. þonne ze wenað þæt æniz mæg mid framdum þelum beon zereorþod. Lif hwa nu biþ mid hþelcum þelum zereorþod 7 mid hþelcum deorwýrþum æhtum zezýreod.⁷ hu ne belimþþ se reorþfciþe þonne to þam þe hime zereorþað. þæt is to herianne hþene rihtlicor. Ne ðæt ne beoð on þý fægere þæt mid elles hram zerenod biþ. þeah þa zerenu fægriu sien. þe hit mid zerenod bið. zif hit ær fceonðlic wæs. ne biþ hit on þý fægere. Wite þu forroþ þæt nan zod ne deað þam þe hit ah. Ðwæt ðu wast nu þæt ic þe ne leoze. 7 eac wast þæt þa welan oft deað þam þe hie azan on manezum þingum. 7 on þam swiþort þæt te men reorþað swa upahafene for þam welan. þæt oft se eallra wýrrefta 7 se eallra unreorþefta mon wenþ þæt he se ealles wæs welan wýrþe ðe on þisse worulde is. zif he wite⁸ hu he him tocuman mihte. Se þe micel welan hæfþ. he him ondræt monizne feonð.⁹ zif he nane æhta næfðe. ne þorft he him nanne¹⁰ ondrædon. Lif þu nu wære wezzenðe. 7 hæfðert micel zold on þe. 7 þu þonne become on þeof fceole.¹¹ þonne ne wenðert þu þe ðiner feores. zif ðu þonne swelces nanpuht næfðert. þonne ne þorftert ðu ðe nanpuht ondræðan. ac meahtert þe zan ringende þone ealdan criþe þe mon zefýrn fanz. þæt se nacoda wezzenð him nanpuht ne ondrebe. þonne ðu ðonne orrozz wære. 7 ða þeofas ðe from zewiten wæron. þonne mihtert þu biwerman þas andweardan welan. 7 mihtert cweþan. Eala þæt hit is zod 7 wýrnsum þæt mon micelne welan aze.¹² nu se næfwe ne wýrþ orrozz ðe hime underfehþ :-

^x Boet. lib. ii. prosa 5.—*Humanæ quippe naturæ, &c.*

¹ Cott. diorpan. ² Cott. fe. ³ Cott. sien. ⁴ Cott. sien. ⁵ Cott. rint. ⁶ Cott. sien. ⁷ Cott. zeapod. ⁸ Cott. wite. ⁹ Cott. fýnd. ¹⁰ Cott. nænne. ¹¹ Cott. þiof fceole. ¹² Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.¹

ÐA ƿeo ƿerƿeaðƿiƿneƿ ða ƿiƿ ƿƿell aƿæð hæƿðe. ƿa onƿan heo ƿinƿan ƿ ƿuƿ cƿæƿ. Ðala hu ƿeræliƿ ƿeo ƿorme elð ƿaƿ ƿiƿer miððan ƿearðeƿ. ƿa ælcum men ƿuhte ƿenoƿ on ƿære eorðan ƿærctum. Næron ƿa ƿeliƿe hamar. ne miƿtlice ƿrotmettaƿ. ne ðriƿcaƿ. ne ðioppýrþra hræƿla hi ne ƿiƿnðan. ƿorþam hi ƿa ƿit næƿan. ne hi o nanƿuht ne ƿerap on. ne ne ƿeherðon. Ne ƿemðon hi e naner ƿýrenluƿteƿ. buƿon ƿiƿe ƿemetlice ƿa ƿe-cýnð beeoðan. ealne ƿeƿ hi æƿon æne on ðæƿ. and þ ƿær ƿo æƿenƿeƿ. Treora ƿærctmar hi æƿon ƿ ƿýrta. nalleƿ ƿiƿi ƿin hi ne ðruncaƿ. ne nanne ƿæƿan hi ne cuƿon ƿið huƿiƿe menƿan. ne ƿeolocenra hræƿla mið miƿtlicum bleoƿum hi ne ƿimðon. Ðalne ƿeƿ hi ƿleƿon ute on ƿriora ƿceadum. hluteƿra ƿella ƿæƿeƿ hi ðruncon. ne ƿereah nan ceƿa ealand. ne ƿeƿoð. ne ƿeherðe non mon ƿa ƿet nanne ƿiƿiƿeƿe. ne ƿurþon ýmbe nan ƿeƿeoht ƿƿecan. ne ƿeo eorþe ƿa ƿet beƿmiten mið opplegeneƿ monneƿ bloðe. ne mon ƿurðum ƿerunðoð. ne monn ne ƿereah ða ƿet ýƿel ƿillenðe men. nænne ƿeorþƿiƿe næƿðon. ne hi non mon ne luƿuðe. Ðala þ ure ƿiða nu ne mihtan ƿeorðan ƿiƿilce. Ac nu manna ƿitƿunƿ iƿ ƿra býrnenðe. ƿra þ ƿýr on ƿære helle. ƿeo iƿ on þam munte ðe Ætne hatte. on þam iezlanðe þe Sicilia hatte. ƿe munt bið ƿimle ƿƿeƿle biƿnenðe. ƿ ealla ƿa neah ƿora þær ýmbutan ƿorbærnið. Ðala hræt ƿe ƿorma ƿitƿeƿe ƿære. þe æƿeƿt þa eorþan onƿan ðelƿan æƿteƿ ƿolðe. ƿ æƿteƿ ƿimnum. ƿ þa ƿƿecnan ðeorƿƿurþneƿra ƿunðe ðe æƿ behýð ƿær ƿ beheloð mið ðære eorþan :

CAPUT XVI.²

§ I. ÐA ƿe ƿiƿiðom þa ƿiƿ leoð aƿunƿen hæƿðe. ƿa onƿan he eƿt ƿellian ƿ ƿuƿ cƿæƿ. Ðƿæt mæƿ ic ðe nu mare ƿecƿan be þam ƿeorþƿiƿe ƿ be ðan anƿealðe ƿiƿe ƿoƿulðe. ƿor þam anƿealðe ƿe eor ƿolðon ahebban up oð ðone heoƿen. ƿiƿ ƿe mihton.¹ þ iƿ ƿorþam þe ƿe ne ƿemunon ne eac ne onƿitað þone heoƿoncunðan anƿealð ƿ þone ƿeorþƿiƿe ƿe iƿ eoreƿi aƿen. ƿ þonan ƿe comon.² hræt ƿe eoreƿi ƿela þonne ƿ ƿe eoreƿi anƿealð þe ƿe nu ƿeorþƿiƿe hatað. ƿiƿ he becýmþ ƿo þam eallra ƿýrƿeƿtan men. ƿ ƿo ðam þe hiƿ ealra unƿeorþoƿt biƿ. ƿra he nu ðýðe ƿo ƿiƿ ilcan Ðeoðƿice. ƿ eac³ æƿ ƿo Nereƿe

¹ Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

² Boet. lib. ii. prosa 6.—Quid autem de dignitatibus, &c.

³ Cott. meahƿen. ² Bod. noman. ³ Cott. iu.

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Laſere. 7 oft eac to manezum heopa zelicum. Ðu ne pile he þonne don ꝥra ꝥra hý dýdon 7 7it doþ. ealle¹ þa wicu þe him under beoð oððe aþer on neaþeꝥte foꝥſlean 7 foꝥheþezian ꝥra ꝥra fýpeꝥ liꝥ deð dꝥýne² hæþ ſelb. oððe eft je býrnenda ꝥꝥeþl ðone munt bærnþ ðe þe haþaþ Ætne. je ꝥi on þam ealonðe Sicilia. ꝥꝥiþe onlice þam micelan floðe ðe 7iu on Noeꝥ ðazum þæꝥ. Ic þene þæt ðu mæze zemunan þ̅ te eoppe eolðpan 7iu³ Romana witan on Toꝥcꝥineꝥ ðazum þæꝥ oꝥeꝥmoðan cýningeꝥ. foꝥ hiꝥ oꝥeꝥmettum. ðone cýnelican naman of Rome býrniz æpeꝥt adýdon. Onð eft ꝥra ilce þa heꝥetohan. þe hi⁴ æꝥ utaðꝥiꝥon. hi woldon eft utaðꝥiꝥan foꝥ hiopa oꝥeꝥmettum. Ac hi ne mihtan. foꝥiþam þe je æfteꝥpe anpealð þaꝥa heꝥetozena þam Romanwꝥcum wꝥtum 7it wýꝥꝥ licode þonne je æꝥꝥa ðaꝥa cýninga. Eꝥ hiꝥ ðonne æꝥpe 7eꝥuꝥþ. ꝥra hiꝥ wꝥiðe ſelban⁵ 7eꝥwýꝥþ. þæt je anpealð 7 je weoꝥþꝥeꝥe becuꝥe to 7oðum men and to wꝥum. hꝥæt biþ ðæꝥ þonne licwýꝥþeꝥ buton hiꝥ 7oð 7 hiꝥ weoꝥþꝥeꝥe. þæꝥ 7oðan cýningeꝥ. naꝥ ðæꝥ anpealðeꝥ. foꝥiþam ðe je anpealð næꝥpe ne biþ 7oð.⁶ buton je 7oð⁷ ꝥe þe hine hæbbe. þý⁸ hiꝥ biþ ðæꝥ monneꝥ 7oð.⁹ naꝥ¹⁰ ðæꝥ anpealðeꝥ. 7iꝥ je anpealð 7oð¹¹ biþ. foꝥiþam hiꝥ bið. þæt te nan nian foꝥ hiꝥ wꝥe ne cýmð to cꝥæꝥtum 7 to meðemneꝥpe. Ac foꝥ hiꝥ cꝥæꝥtum 7 foꝥ hiꝥ meðumneꝥpe he cýmþ to wꝥe 7 to anpealðe. ðý ne biþ nan mon foꝥ hiꝥ anpealðe na þe beꝥeꝥe. ac foꝥ hiꝥ cꝥæꝥtum he beoþ 7oð¹² iꝥ he 7oð¹³ biþ. 7 foꝥ hiꝥ cꝥæꝥtum he bið anpealðeꝥ weoꝥþe. 7iꝥ he hiꝥ weoꝥþe biþ. Leoꝥniað foꝥiþam Fiwdom. 7 þonne ze hine zeleoꝥnoð hæbben. ne foꝥhoꝥiaꝥ¹⁴ hine þonne. Ðonne ꝥeꝥze ic eop buton ælcum tꝥeon. þ̅ ze maꝥon þuꝥh hine becuꝥan to anpealðe. þeah ze no þæꝥ anpealðeꝥ ne wꝥlꝥizan. Ne þuꝥfon ze no hoꝥian¹⁵ on ðam anpealðe. ne him æfteꝥ þꝥunꝥan. 7iꝥ ze wꝥe biþ 7 7oðe. he pile foꝥzian eop. þeah ze hiꝥ no ne wꝥlꝥian. Ac ꝥeꝥze me nu hꝥæt eopeꝥ ðeoppýꝥþeꝥta þeꝥa 7 anpealð ꝥe. þe ze wꝥiþoꝥt 7iꝥnaþ. Ic wꝥat þeah þæt hiꝥ iꝥ þiꝥ andweaꝥða hiꝥ 7 þeꝥ þꝥoꝥnienda þeꝥa þe þe æꝥ ýmbe wꝥæcon :

§ II.^a Eala hꝥæþeꝥ ze netelican¹⁶ men onziton hꝥelc je þeꝥa ꝥe. 7 je anpealð. 7 þa wopulð 7eꝥælþa.¹⁷ ða wꝥit eoppe hlafoꝥðaꝥ

^a Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.

¹ Bod. eall. ² Cott. leꝥ ðeð dꝥiꝥne. ³ Cott. ealðpan 7io. ⁴ Cott. hine. ⁵ Cott. ſelbon. ⁶ Cott. 7oð. ⁷ Cott. 7oð. ⁸ Bod. þeah. ⁹ Cott. 7oð. ¹⁰ Cott. næꝥ. ¹¹ Cott. 7oð. ¹² Cott. 7oð. ¹³ Cott. 7oð. ¹⁴ Cott. foꝥþýcꝥað. ¹⁵ Cott. hongian. ¹⁶ Cott. netelican. ¹⁷ Cott. wælþa.

and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry beath field, or as the burning brimstone burneth the mountain which we call Ætnea, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe pealbandaſ. næſ ze heopa. Eri ze nu zepapen hpelce
 muſ þæt pæpe hlaforð ofer oþpe mýr. 7 ſette him domar. 7
 midde¹ hie æfter zafole. hu punderlic polbe eop þæt þincan.
 hpelce cehhettunze ze poldon þæſ habban. and mid hpelcum
 hleahtpe ze poldon beon aſtýped. hu micle maſe iſ þonne þæſ
 monneſ lichoma to metenne wið þ̅ Mod. þonne ſeo muſ wiþ
 þone mon. Ðpæt ze þonne maſon eaþe zepencan. ziſ ze hit ze-
 orpe ýmbe ſmeaſan willaþ 7 æfterſpýman. þ̅² nanpe puhte
 lichoma ne beoð þonne teþerþia þonne þæſ monneſ. Ðam
 maſon deſian þa læſtan fleoſan. 7 þa zſnættar mid ſpíþe
 lýclum ſitelum him deſiaþ. 7 eac þa ſmalan ſpýmar. þa ðone
 mon ze innan ze uton ſepdaþ.³ 7 hplum fulneah deaðne ze-
 doð. ze ſupþum þeop lýtle loppe hine hplum deaðne zedeþ.
 ſpílca puhta him deſiaþ æzþepi ze innan ze uton. On hſæm
 mæz æniſ man oþrum deſian buton on hiſ lichoman. oððe
 eſt on heopa pelum. þe ze haſaþ zepælþa. ne nan mon ne mæz
 þam zepceadþiſan Mode zedeſian. ne him zedon þ̅ hit ne ſie þ̅
 þ̅ hit biþ.⁴ Ðæt iſ ſpíþe ſpæotol to onzitanne be ſumum
 Romanſcum æðelunze. ſe þæſ haſen Libeſmuſ.⁵ ſe paſ to
 manezum ſitum zepoſiht. foſþam þe he nolde melðian on hiſ
 zepapan þe mid him ſiepedon⁶ ýmbe þone cýning þe hie æp
 mid unſihtze zepunnen hæfde.⁷ þa he þa beforan þone zſnaman
 cýning zelað þæſ. 7 he hine het ſeczan hſæt hiſ zepapan
 þæpon þe mid him ýmbe ſiepedon.⁸ þa foſceap he hiſ aſene
 tunzan. and þeapþ hine ðæp mid on ðæt neb foſan. foſþam
 hit zepæapð þ̅ ðam ſiſan men com to loſe and to ſpýðſcipe þ̅
 ſe unſihtſiſa cýning him teohhode⁹ to ſite. Ðpæt iſ þ̅ þe ma
 þ̅ æniſ man mæze oþrum don. þat he ne mæze him don þ̅
 ilce. 7 ziſ he ne mæz. oþer man mæz. 7e leopnodon eac be
 þam pælhpeoſan Biſpíðem. ſe þæſ on Æziſtum. þæſ leoð-
 haſan zepuna paſ þ̅ he polbe ælcne cuman ſpíþe aſlice
 underſon. 7 ſpíþe ſpæſlice wiþ zebæpan þonne he him æpeſt
 to com. Ac eſt æp he him ſpíðem ceþde. he ſceolde beon of-
 ſlegen. 7 þa zecýððe¹⁰ hit þ̅ Erculeſ Iober ſunu com to him.
 þa polde he don ýmbe hine ſpa ſpa he ýmbe manizne cuman
 æp dýðe. polde hine adpencan on þæpe ea þe Niluſ haſte. þa
 þeapþ he ſpſenzpa 7 adpente hine. ſpíðe ſýhte be Goder
 dome. ſpa ſpa he manizne oðerne æp dýðe. Ðpæt eac Reſulur.
 ſe foſemæpa hepetoza. ða he feaht wið Afriſcanar. he hæfde

¹ Cott. neðde. ² Cott. þæt te. ³ Cott. ſpýdað. ⁴ Cott. hit ſie
 þæt þæt hit ne bið. ⁵ Cott. Tibeſmuſ. ⁶ Cott. ſiepedon. ⁷ Bod.
 hæfðon. ⁸ Cott. hine ſýpedon. ⁹ Cott. tiohhode. ¹⁰ Cott. zebepede.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of the tyrant. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unafecgenðlicne riȝe ofeƿ þa Africanar. Ða he hi þa riðoƿt forrlagen hæfde. þa het he hi binðan ȝ on balcan leȝan.¹ þa ȝebýrebe hit riþe hƿaþe ꝥ he ƿearþ ȝebunðen mið hiƿa ƿacendum. Ðƿæt ƿenȝt ðu þonne hƿæt ȝoðeȝ ȝe² anƿealb ȝie. þonne he on nane ƿiȝan hiȝ aȝneȝ cƿæfȝeȝ ne mæȝ for-ouȝan ꝥ he þæt ilce ýfel ne ȝeƿariȝe ofþrum monnum. þe³ he ær ofþrum ðýðe. hu ne iȝ ȝe anƿealb þonne þæri nauht :

§ III.^b Ðƿæt ƿenȝt þu. ȝiȝ ȝe ƿeopþȝiȝe ȝ ȝe anƿealb aȝneȝ ðonceȝ ȝoð ƿære and hiȝ ȝelfeȝ anƿealb hæfde. hƿæðer he þolde þam forcuþeȝtum mannum folȝian ȝƿa he nu hƿilum⁴ deð. Ðu ne ƿaȝt þu ꝥ hit niȝ nauht ȝecýnðe ne nauht ȝeƿunelic ꝥ æniȝ ƿiþerƿearð ðinȝ bion ȝemenȝeð ƿiþ oðrum ƿiþerƿearðum. oððe æniȝe ȝeƿerƿræðenne ƿið habban. Ac ȝeo ȝecýnð hit onȝcunað þæt hie⁵ maȝon ƿeopþan toȝæðere ȝemenȝeð. þe ma⁶ þe þæt ȝoð⁷ ȝ þæt ýfel maȝon ætȝæðere bion. Nu ðe iȝ riðe openlice ȝecýþeð ꝥ þiȝ andƿearðe riȝe. and þaȝ ƿopulð ȝeȝælþa. ȝ þeȝ anƿealb of heopa⁸ aȝnum ȝecýnðe ȝ heopa aȝneȝ ȝe-ƿealdeȝ nauht ȝoðe ne riȝent. ne hiopa ȝelfra nanne anƿealb nabbað. nu hi ƿillaþ cħriȝan⁹ on þæm ƿýȝtan monnum ȝ him ȝeƿariȝ þæt hi bioð heopa hlafoȝðaȝ. Niȝ ðæȝ nu nan tȝeo. ꝥ ofȝ þa¹⁰ eallra forcuþeȝtan men cumað to þam anƿealde ȝ to þam ƿeopþȝiȝe. Liȝ ȝe anƿealb þonne of hiȝ aȝenre ȝecýnðe ȝ of hiȝ aȝneȝ ȝeƿealdeȝ ȝoð ƿære. ne unðerƿenȝe he næfpe þa ýfelan ac þa ȝoðan. Ðæȝ ilcan iȝ to ƿenanne to eallum ðam ȝeȝælðum þe ȝeo ƿýnð brenȝð þiȝȝeȝ andƿearðan hiȝeȝ ȝe on cƿæfȝtum ȝe on æhtum. forþam hie hƿilum becumað to þæm forcuþeȝtum. Ðƿæt ƿe ȝenoȝ ȝeopne ƿiton ðæt nanne mon þæȝ ne tȝeop ðæt ȝe ȝeo¹¹ ȝȝronȝ on hiȝ mæȝene. ðe mon ȝe-rihð ðæt ȝȝronȝlic ƿeopc ƿýȝcð. Ne þonne ma. ȝiȝ he hƿæt bið. ne tȝeop nænne mon ꝥ he hƿæt ne ȝie. Ðƿa ȝeðeð¹² eac ȝe ðream cƿæfȝt ꝥ ȝe mon biȝ ðreamere. ȝ ȝe læce cƿæfȝt þæt he biȝ læce. ȝ ȝeo ƿacu deð¹³ ꝥ he biȝ ƿeccere. Ðƿa deð eac ȝe ȝe-cýnða cƿæfȝt ælcum men. ꝥ ꝥ ȝoð ne mæȝ beon ƿið ꝥ ýfel ȝemenȝeð. ne ꝥ ýfel ƿið ꝥ ȝoð. ðeah he butu on anum men riȝen. þeah biȝ æȝþeȝ him on ȝunðron. ꝥ ȝecýnð nýle næfpe nanpuht ƿiþerƿearðeȝ lætan ȝemenȝan. forþam heopa æȝþeȝ

^b Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

¹ Cott. leogan. ² Bod. ȝe Loder. ³ Cott. þæt. ⁴ Bod. hƿilcum.

⁵ Bod. hi. ⁶ Cott. þon ma. ⁷ Cott. ȝoð. ⁸ Cott. þæȝ anƿealdeȝ hiopa. ⁹ Cott. cħriȝan. ¹⁰ Bod. of þam. ¹¹ Cott. ȝie. ¹² Cott. mæȝ.

¹³ Cott. ȝeðeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onſcunað oþer. and æzþer pile beon ꝥ ꝥ hit biþ. ne mæz je pela zedon ꝥ je zitjere ne je zitjere. ne þa zrunðleagan zit-
runza zefýllan. ne je anpealb ne mæz zedon hir pealðenð peal-
ðenðne. Nu þonne nu ælc zergeaft onſcunað ꝥ ꝥ hire piþer-
pearð bið. and ſrið zeorne tiolaþ ꝥ hit him ꝥ ſrom aſcuþe.
hþelce tpa rýnð þonne piþerpearðþian betpuh him þonne zod 7
ýfel. ne peorþað hi næfpe to romne zefezeb. Be þæm þu miht
onzitan. zif þa zefælða ðijer andþearðan lifer þurh hie ſelfe
heora ſelfra zepelð ahton. 7 of heora aznum zecýnðe zode
pæron. þonne polðon hi ſimle on ðam clifian.¹ ðe him zod mið
poriht. nalæj² ýfel. Ac þær þari hi zode beoð. þonne beoð hi
þurh þær zodan monner zod zode þe him zod mið pýrcþ. 7 je
bið þurh Eod zod. Eif hine þonne ýfel mon hæfþ. þonne biþ
he ýfel ðurh þær monner ýfel þe him ýfel mið ðep. 7 þurh
ðeofel.³ Ðpæt zodej iſ je pela þonne. þonne he ne mæz þa
zrunðleagan zitrunza afýllan þær zitjerej. oððe je anpealb.
þonne he ne mæz hir pealðenð pealðenðne zedon. Ac hine ze-
binðar þa pon pilnunza⁴ mið heora unabindendlicum pacentum.
þeah mon nu ýfelum men anpealb ſelle. ne zedeð je anpealb
hine zodne ne meoðumne.⁵ zif he ær næj. ac zeopenað hir
ýfel. zif he ær ýfel pær. 7 zedeð hit þonne ſpeotol. zif hit ær
nær. forþam þeah he ær ýfel polde. þonne nýrte he hu he hit
ſpa fullice zecýþde.⁶ ær he fullne anpealb hæfde. Ðæt zepýrþ
forþam ðýrize þe ze fæzriaf þæt ze moton ſceppan þone⁷
naman. hatan ꝥ ſælþa ꝥ nane ne beoð. 7 þæt meoðumner ne
beoþ.⁸ forþam hi zecýðað on heora endunze þonne hie endiþ.
ꝥ hie napþer ne bioð. forþæm napþer ne je pela.⁹ ne je anpealb.
ne je peorþþcipe ne beoþ to penanne ꝥ hit jeo ſoþe zefælþ je.
ſpa hit iſ nu hræðort to reczanne be eallum þæm populð ze-
jælþum¹⁰ þe jeo pýrð hpenzþ. ꝥ þær nan puht on niſ þær to
pilnianne jeo. forþam ðe ðær nan puht zecýndelicet zodej on
niſ ðær ðe of him cume. ꝥ iſ on þam ſpeotol ꝥ hi hie ſimle to
ðam zodum ne ðeobað. ne ða ýfelan zode ne zedeð þe hi hie
oſtojt tozeðeodaþ :

§ IV.^c Ða je ſiſdom þa þiſ ſpell þur aþeht¹¹ hæfde. þa
onzean he eft zibbiagan 7 þur cpær. Ðpæt pe pton hþelce

^c Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

¹ Cott. cleofian. ² Cott. nalley. ³ Cott. dioful. ⁴ Cott. pelnuga.

⁵ Cott. meoðumne. ⁶ Bod. acýðde. ⁷ Cott. pone. ⁸ Cott. nane ꝥ nan
meoðumner ne bið. ⁹ Bod. ꝥ hie napþer ne je pela. ¹⁰ Cott. jælþum.

¹¹ Cott. apeahz.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

pælhriopneſſa. 7 hwiſce hrýpaſ. hwiſce unrihtthæmedu. 7 hwiſc man. 7 hwiſce apleaſneſſe ſe unrihtſiſa Caſere Nepon peorhte. ſe het æt gumum cýppe forbæpman ealle Rome burh on anne rið æfter þære biſene þe ʒio Trozia burz barn. hine lýrte eac ʒereon hu ſeo burne. 7 hu lanze. 7 hu leolite be þære oþerre. 7 eft he het ofſlean ealle þa riſerſtan riſtan Romana. ʒe ſurpon hiſ azene modop. 7 hiſ azene broðer. ʒe ſurðon hiſ azen riſ he ofſlog mid ſpeorðe. 7 for ðyllecum næſ he napuht ʒe-unrotriod. Ac pæſ þý bliþpa 7 fazenode pæſ. Ond þeah betpuh ðyllecum unrihtum næſ him no þý læſ underðeod eall þer midðan ʒearð from eaſtepearðum oð weſtepearðne. and eft from ſuþepearðum oð norþepearðne. eall he pæſ on hiſ anpealbe. Þenſt þu þ ſe ʒoðcunða anpealð ne mihte aſýppan þone anpealð þam unrihtſiſan Caſere. and him þære puhhunze ʒerſteoran. ʒiſ he wolde. Liſe la ʒere. ic wæt þ he mihte ʒiſ he wolde. Eala eap hu heſiʒ ʒeoc he beſlepte on ealle þa þe on hiſ tidum libbende wæron on eorðan. 7 hu oft hiſ ſpeorð wære beſýled on unſcýldiʒum blode. Ðu ne wæſ þær ʒenoz ſpeotol þ ſe anpealð hiſ azenes ðonceſ ʒoð næſ. þa ſe ʒoð næſ þe he to com :

CAPUT XVII.^d

ÐA ſe Wifdom þa þiſ leop¹ aſunzen hæfde. ða ʒerriʒode² he. 7 þa andſporede þæt Mod and þuſ cwæp. Eala Geſceadþiſneſ. hwæt ðu wæſt þ me næfre ſeo ʒitſunz 7 ſeo ʒemæzþ ðiſſer eorðlican anpealðer for wæl ne licode. ne ic ealles for ſwiþe ne ʒiſinde þiſſer eorðlican riſer. buton la³ ic wilonde þeah andpeorcer to þam weorce þe me beboden wæſ to wýrcanne. þ wæſ þ ic unſpacodlice⁴ 7 ʒerſenlice mihte ſteoran 7 peccan þone anpealð þe me beſæft wæſ. Ðwæt ðu wæſt þ nan mon ne mæz nænne cwæft cýðan. ne nænne anpealð peccan ne ſtoran butan⁵ tolum 7 andweorce. þ bið ælcer cwæfter andweorc þ mon ðone cwæft buton⁶ wýrcan ne mæz. þ biþ þonne cýningeſ andweorc⁷ 7 hiſ tol mid to riſſiſanne. þ he hæbbe hiſ land full mannod.⁸ he ſceal hæbban ʒebedmen. 7 ſýrdmen.⁹ 7 weorc-

^d Boet. lib. ii. proſa 7.—Tum ego, ſcio, inquam, &c.

¹ Cott. hoð. ² Cott. ʒeruzode. ³ Cott. butan tola. ⁴ Cott. unſpacodlice. ⁵ Bod. butum. ⁶ Cott. butan. ⁷ Bod weorc andweorc.

⁸ Cott. monnad. ⁹ Cott. ſerdmen.

ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðræt þu þar þætte butan ðrum tolum¹ nan cýning hir cræft ne mæg cýðan. Ðæt is eac hir andþeorc. ꝥ he habban ſceal to þam tolum þam þrum zefepſcipum biſiſte. ꝥ is þonne heora biſiſt. land to buzianne. 7 zifta.² 7 pæpnu. 7 mete. 7 ealo.³ 7 claſar. 7 ze hræt þær þe þa þre zefepſcipar behorþa.⁴ ne mæg he butan þrum þar tol zehealdan. ne butan þrum tolum nan þara þinga pýrcan þe him beboden is to pýrcenne. for þý ic pilnode andþeorceþ þone anpeald mid to zepeccenne. ꝥ mine cræftar 7 anpeald ne purden forzicene 7 forholene.⁵ forþam ælc cræft 7 ælc anpeald biþ ſona forpealþoð 7 forpuzoð.⁶ zif he biþ butan ſiſdome. forþam ne mæg non mon nænne cræft forþþringan butan ſiſdome. forþam þe ſpa hræt ſpa þurh ðýrize zedon bið. ne mæg hit mon næfre to cræfte zeprecan.⁷ ꝥ is nu hraðoſt to reczanne. ꝥ ic pilnode peopþfullice to libbanne þa hpile þe ic liſede.⁸ 7 æfter minum liſe þam monnum to læſanne. þe æfter me pæren min zemýnþ on zodoðum peorcum :.⁹

CAPUT XVIII.º

§ I. ÐA ðis þa zeprecen þar. þa zepuzode¹⁰ ꝥ Moð. 7 reo ſerceaðriſner onzan pſrecan 7 þur cræþ. Eala Moð eala¹¹ an ýfel is pſiþe to anſcumianne.¹² ꝥ is ꝥ ꝥ te pſiþe þingallice¹³ 7 pſiþe heziðlice beſpiciþ ealra þara monna Moð þe beoð¹⁴ on heora zecýnþe zecorene 7 þeah ne beoþ to þam hrofe þonne zit cumen fulpmedra mægena. ꝥ is þonne pilnung leaſer zilper 7 unpýhteþ anpealþer 7 ungemetliceþ hliſan zodra peorca oſer eall folc. forþam¹⁵ pilniþar monize men¹⁶ anpealþer. ðe hie poþdon habban zodne hliſan. þeah hi hir unpýþe ſien. ze ſurþum þe ealra forcuþerþa pilnað þær ýlcen. Ac þe þe pile piſlice 7 zeornlice æfter þam hliſan pſýman. þonne onzit he pſiþe hraþe hu lýtel he bið. 7 hu læne. 7 hu teðre. 7 hu beþæleþ ælceþ zodeþ. Luf þu nu zeornlice pmeagan pilc and pitan pilc ýmbe ealre ðiſſe eorþan ýmbhpýrft þrom eaſteþearþan ðiſſer

º Boet. lib. ii. proſa 7.—Et illa: Atqui hoc unum eſt, &c.

¹ Cott. þiſſan tolan. ² Cott. zifta. ³ Cott. ealu. ⁴ Cott. behorþen.

⁵ Bod. purþe forzifen 7 forholen. ⁶ Cott. forpuzoð. ⁷ Cott. zeprecan.

⁸ Cott. liſe. ⁹ Cott. þe æfter me pæren min zemýnþ on zodoðum peorcum.

¹⁰ Cott. zepuzode. ¹¹ Cott. ea. ¹² Bod. ýfel is pſiþe to anſcumianne.

¹³ Bod. þingallice. ¹⁴ Bod. oð. ¹⁵ Cott. forþon. ¹⁶ Cott. populþ men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII.

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

miððanġearðeġ oð peſtepeaſðne. 7 fram ſuðepeaſðum oð¹
noſpepeaſðne. ſpa ſpa þu leornodeſt on þæpe bec þe Aſtolo-
zium haſte. þonne miht ðu onġitan ꝥ he iſ eall niþ ðone
heoſon to mettanne ſpilce an lýtel pꝛicu² on bꝛaðan bꝛede.
oþþe þonð beah on ſcilde. æfter piſſa monna³ ðome. Þu ne
paſt þu þæt þu leornodeſt on Ptolomeuſ bocum. ge pꝛæt
ealleſ þiſeſ miððanġearðeġ ġemet on anpe bec. ðæp þu miht
on ġeſeon ꝥ eall moncýnn 7 ealle netenu ne notizað naſer⁴
neah feoſþan ðæleſ ðiſſe eoſþan þæſ þe men ġeſapan⁵ maġon.
foſþam þe hý hit ne maġon eall ġebuzian. ſum foſ hæto. ſum
foſ cýle. 7 þone mæſtan ðæl hiſ hæfþ ġæ oſeſſeten. Do nu oſ
ðam feoſþan ðeale on þinum Ŵode eall þæt ſeo ġæ hiſ oſſeten
hæfþ. 7 eall ða ġceapð ðe heo him onġenumen hæfþ. 7 eall ꝥ
hiſ ſennar 7 moſar ġenumen habbað. 7 eall ꝥ on eallum
ðeodum peſteſ liġeþ. ðonne miht ðu onġitan þætte þæſ ealleſ
niſ monnum þonne maſe læfeð to buġianne. buton ſpelce an
lýtel caſertum.⁶ Iſ ꝥ þonne foſ ðyſlic ġeſſinc ꝥ ġe pinnap
eoſne poſulð to ðon ꝥ ġe pilniap eoſerne hliſan unġemetlice
to ġebꝛæðanne⁷ oſer ſpelcne caſertun⁸ ſpelce þæt iſ þætte
men buġiap þiſſe poſulðe ſulneah ſpilce an pꝛica⁹ foſ þæt
oðer. Ac hꝛæt ſumelliceſ oððe micelliceſ oððe peoſþfulliceſ
hæfþ ſe eoſer ġilp þe ġe þæp buġiap¹⁰ on þam ſiſtan ðæle
healſum lonðeſ 7 unlonðeſ. mið ġæ. mið ſænne. 7 mið ealle.
ſpa hit iſ¹¹ ġeſearpeð. To hꝛon pilniġe ġe ðonne to unġe-
metlice þæt ġe eoſerne naman toþꝛæðan oſer ðone teoþan
ðæl nu hiſ maſe niſ mið ġæ. mið ſænne. mið ealle :

§ II.^f ġeþencap eac ꝥ on¹² ðiſum lýtlum peapꝛoce. þe pe
æp ýmbe ġꝛæcon. buġiap ſꝛiþe maneġa ðeoda. 7 miſtlica.¹³ 7
ſꝛiþe unġelica æġþer ġe on ġꝛæce. ġe on ðeapum. ġe on
eallum ſiðum. eallra þara þeoda þe ġe nu pilniap ſꝛiþe unġe-
metlice ꝥ ġe ſcýlon eoſerne naman oſer toþꝛæðan. ꝥ ġe
næſſe ġeðon ne maġon. foſþam¹⁴ heoſa ġꝛæc iſ toðæleð on
tꝛa 7 hund ſeoſontiz.¹⁵ 7 ælc þara ġꝛæca iſ toðæleð on
maneġa ðeoda.¹⁶ 7 þa ſint toleġena 7 toðælða mið ġæ. 7 mið
puðum. 7 mið muntum. 7 mið ſænnum. 7 mið moneġum 7 mið
miſtlicum¹⁷ peſtenum. 7 unġeſæpum lonðum. ꝥ hit ſuſðum

^f Boet. lib. ii. proſa 7.—Adde quod hoc ipſum, &c.

¹ Bod. oſ. ² Cott. lýtlu pꝛice. ³ Bod. þiſſa mona. ⁴ Cott. notiað
ſuſþum naſer. ⁵ Cott. ġeſapan. ⁶ Cott. caueſtun. ⁷ Cott. toþꝛe-
ðanne. ⁸ Cott. caueſtun. ⁹ Cott. pꝛice. ¹⁰ Bod. hoġiað. ¹¹ Bod. hiſ.
¹² Cott. þæt te. ¹³ Cott. ſꝛiþe miſlica. ¹⁴ Cott. foſþon. ¹⁵ Bod. on
hun-ſeoſontiz. ¹⁶ Cott. þioð. ¹⁷ Cott. miſlicum.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

ceþemen ne ƷeƷaraþ. Ac hu mæƷ þær þonne Ʒýnderlice aner
 ƷiceƷ monneƷ nama cuman þonne ðær mon Ʒurðum þære
 burƷe naman ne Ʒeheorð. ne þære þeode ðe he on hamƷært
 biþ. Ðý ic nat for hƷilcon ðýrƷe Ʒe Ʒeornað¹ þ Ʒe Ʒolbon
 eoreþne naman tobƷædan Ʒeond eallne eorþan. þ Ʒe ðon ne
 maƷon.² ne Ʒurþum naƷer neah. Þræt ðu ƷarƷ hu micel
 Romana Ʒice þær on MarcuƷeƷ ðaƷum þær heƷetozan. Ʒe þær
 oþre naman haten TulliuƷ. Ʒ þriððan Licero. hræt he cýrðe
 on Ʒumpe hiƷ boca. þ te ða Ʒet Romane nama ne com oƷer ða
 muntaƷ þe LaucaƷear þe hatar. ne þa Sciððear þe on oþre
 healfe þara munta buƷiaþ Ʒurþum þære burƷe naman ne þær
 folceƷ ne Ʒeheorðon. Ac ða he com æreƷt to PaƷum. Ʒ þæ
 þær Ʒriþe niƷe. Ac he þær ðeah ðær ýmbutan manezum folce
 Ʒriþe eƷeƷfull. Þu ne onƷite Ʒe nu hu neara³ Ʒe eoreþ hliƷa
 beon Ʒile þe Ʒe þær ýmbe ƷƷincar Ʒ unƷihtlice tiliað⁴ to Ʒe
 bræðenne. Þræt ƷenƷt ðu hu micelne hliƷan Ʒ hu micelne
 ƷeorþƷice an RomanƷc man mæƷe habban on ðam lande.
 ðær mon Ʒurðum ðære burƷe naman ne Ʒeheorðe. ne ealleƷ
 ðær folceƷ hliƷa ne com. Ðeah nu hƷelc mon unƷemetlice Ʒ
 unƷeðafenlice ƷilniƷe þ he Ʒcile hiƷ hliƷan tobƷædan oƷer ealle
 eorþan. he ne mæƷ þ forþbrinƷan. forþam þe þara ðeoda
 þearaƷ Ʒint Ʒriþe unƷelica. Ʒ heora ƷeƷetneƷra Ʒriþe miƷlica.⁵
 Ʒra þ te þæt on oðrum lande betƷt licar.⁶ þætte þ biþ hƷilum
 on þam oþrum tælƷýrþlicorƷt. Ʒ eac miceler ƷiteƷ Ʒýrþe. for
 þam ne mæƷ nan mon habban Ʒelic loƷ on ælcum londe. for
 þon þe on ælcum lande ne licað þ on oþrum licar :

§ III.^Ʒ For ði Ʒeolde ælc mon beon on ðam þel Ʒehealðen.
 þ he on hiƷ aƷenum earðe licode. þeah he nu maran ƷilniƷe.
 he ne mæƷ Ʒurþum þ forþbrinƷan. forþam ðe Ʒelðþonne biþ
 þ te auht manezum monnum aner hræt licƷe. for þý Ʒýrþ
 oƷt ƷoðeƷ monneƷ loƷ aleƷen inne on⁷ ðære ilcan þeode þe he
 on hamƷært biþ. Ʒ eac forþam ðe hit oƷt Ʒriþe Ʒarlice Ʒebýreðe
 þurh þa hearðƷælþa þara ƷƷiteƷa þ hi for heora Ʒlæþþe. Ʒ for
 ƷimeleƷte. Ʒ for þecceleƷte forleton unƷƷiten ðara monna
 þearaƷ Ʒ hioƷa ðæða. þe on hioƷa ðaƷum foremæroƷte Ʒ
 ƷeorþƷeornneƷte Ʒæron. Ʒ þeah hi nu eall hioƷa hiƷ Ʒ hioƷa ðæða
 aƷƷiten hæƷon. Ʒra Ʒra hi Ʒeolðon Ʒif hi ðohton. hu ne for
 eallðoðon ða ƷeƷƷutu þeah Ʒ loƷoðon ðonecan þe hit Ʒære. Ʒra

^Ʒ Boet. lib. ii. prosa 7.—Erit igitur pervagatâ, &c.

¹ Cott. nat hƷelce ðýrƷe Ʒe Ʒurnað. ² Cott. næƷre Ʒeðon. ³ Cott. nearo. ⁴ Cott. tiliað. ⁵ Bod. miƷcle. ⁶ Cott. licode. ⁷ Cott. m.

do not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days were most famous, and most desirous of honour.

rome gpa þa ppiſteraf dýðon. 7 eac ða þe hi ýmbe ppiſton. And eop ðincþ þeah ꝥ ze hæbban ece aſe. 7if ze mæzen on eallre eopere porulde zeearnian ꝥ ze habban zodne hljan æfter eoppum dazum. Euf þu nu zetæleſt ða hpile¹ þifſer andpeardan liſer 7 ðifſer hpiendlican² rið ðæf unzeendodan liſer hpiſa. hþæt bið hit þonne :. Tele nu þa lenze³ þære hpile þe þu ðin eaze on beppenan⁴ mæze piſ ten þufenð pinctra. þonne habbaþ þa hpiſa hþæt hpuzu onliceſ. þeah hit lýtel me. ꝥ iſ þonne þæt heora æzþer hæfþ ende. Tele nu þonne ꝥ ten þufenð zeara. ze þeah þu ma pille. rið ꝥ ece 7 þæt unzeendode liſ. þonne ne fiuſt þu þær nauht angeliceſ.⁵ forþam ꝥ ten ðufenð zeara. þeah hit lanz þince. aſcorſaþ. 7 þæf opper ne cýmþ næfre nan ende. forþam hit niſ no to metanne ꝥ zeendodlice piſ ꝥ unzeendodlice. Deah ðu nu telle ffrom þifſer miððaneardes fuman oð þone ende. and mete þonne þa zear piſ ꝥ þe nænne ende næfþ. þonne ne biþ þær nauht anliceſ. Sra biþ eac þe hlja þara foræmæpena⁶ monna. ðeah he hpiſum lanz me. 7 ſela zeara þurhpunze. he bið þeah fpiþe fcorſ to metanne piſ þone þe næfre ne zeendað :.

§ IV.^h And ze ne peccaþ þeah hpeþer ze auht to zode ðon piſ ænezum oppum þingum buton rið þam lýtlan lofe þæf folceſ. 7 piſ þam fcorſtan hljan. þe þe ær ýmbe fpraecon. earniþaþ⁷ þæf 7 forſeoþ þa cræftaſ eoppeſ inzeþonceſ. 7 eoppeſ andziteſ. 7 eoppe zeſceadpiſneſſe. and polðon habban eoperra zodena peorca mede æt fpraemþra monna criðdunze. piſniþað⁸ þær to þære mede ðe ze to Eode fceoldon. Hþæt þu zehýrðeſt þæt te zio dazum zelomp. ꝥ an fpiþe piſ mon 7 fpiþe piſce onzan fanðiþan⁹ aneſ uppiſtan 7 hine biſmerode. forþam he hine gpa oꝝzellece uraþoſ and bodode ðæf ꝥ he uðþita þære. ne cýððe he hit mið nanum cræftum. ac mið leaſum and oſermodlicum zilpe.¹⁰ ða polde þe piſa mon hiſ fanðiþan.¹¹ hþæðer he gpa piſ þære gpa he ſelf penðe ꝥ he þære. Onzan¹² hine þa hyrpan. 7 hearum criððiþan.¹³ Ða zehereðe þe uppiſta fpiþe zepýlðelice þæf piſan monneſ porþ rume hpile. Ac fiððan he hiſ hýrpinze zehereð hæfðe. þa fciþðe¹⁴ he

^h Boet. lib. ii. proſa 7.—Vos autem, niſi ad populares auras, &c.

¹ Cott. zeteleſt þa hpiſa. ² Bod. þifſer hpiſendlican. ³ Cott. lengu.

⁴ Cott. beppenan. ⁵ Cott. anliceſ. ⁶ Cott. forþmæpa. ⁷ Cott. earniþað.

⁸ Cott. piſmað. ⁹ Cott. fanðian. ¹⁰ Cott. zelpe. ¹¹ Cott. fanðian.

¹² Cott. ongon. ¹³ Cott. criðian. ¹⁴ Bod. realde.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onzean swiþe unzeþýlþelice.¹ þeah he ær licette þ he uþwita
 wære. Ac geode hine ða eft hwæþer him swihte þ he uþwita wære
 ðe nære. Ða andgropode ge swa mon him 7 cwæþ. Ic wolde
 cweþan þ þu uþwita wære. 7if þu zeþýlþiz wære 7 zeþwuzian
 mihte. ² Ðu langrum wæs him ge hliwa. þe he ær mid leawun-
 zum pilnode. Ðu ne forþærst he þa þær swihte forþam anum
 andwýrde. Ðwæt forstod þonne þam betertum mannum. ðe
 ær uþ wæron. þ hi swa swiþe pilnodon ðær idelan zilwe³ 7 þær
 hliwan æfter heora deare. oððe hwæt forstent hit þam þe nu
 sindon. Ðý wære ælcum men mare ðearf þ he pilnode zodra
 cwæfta. þonne leafer hliwan. Ðwæt hæfð he æt þam hliwan.
 æfter þær lichoman zedale 7 wære swale. Ðu ne witon ge þ
 ealle men lichomlice swelcþ. 7 þeah geow swal bið libbenðe. Ac
 geow swal færþ swiþe sweolice⁴ to heofonum. swiþan heo ontizeð
 biþ 7 of þam carcerne þær lichoman onlied biþ. heo forweof⁵
 þonne ealle þær eorðlican swiþ. 7 fæzenaþ⁶ þær þ heo mot
 brucan þær heofenlican. swiþan heo⁷ biþ abrozdren from þæm
 eorþlican. þonne þ God him selfum zewita biþ Eodeg willan :

CAPUT XIX.¹

ÐA ge swiþdom ða swiþswell ariht⁸ hæfde. ða onzean he zidbian
 7 swiþ swiþenðe cwæð. Swa hwa swa pilwize to habbenne ðone
 idelan hliwan 7 þone unnytcan zilw. behealde he on weoper-
 healfe hiw hu widoille ðær heofoneg hwealfa biþ. 7 hu neara wære
 eorþan geode is. þeah heo uþ swum swince. þonne mæz hine
 weamian wære brædiwize hiw hliwan. forþam he hine ne mæz
 swiþum tobrædan ofer þa nearan eorþan ane. Eala ofer-
 modan. hwi ze pilwizen þ ze underlutan mid eorþum swiþan þ
 deaplicne zeoc. oþþe hwi ze weon on swa idelan zeþwince. þ ze
 woldon eowerne hliwan tobrædan ofer swa manega ðeoda. Ðeah
 hit nu zebýwize þ ða utemeftan ðeoda eowerne naman upa-
 hebban 7 on maniz weodig eow herizen. 7 þeah hwa wexe mid
 micelwe æwelcundnege hiw zebýrða. 7 weo on eallum weum 7
 on eallum wencum. ne ge deað þeah swelcer ne wecþ. Ac he for-
 wehþ þa æwelo. 7 þone wican zelice 7 þone heanan ofswelzþ. 7
 swa zeemnet þa wican 7 þa heanan. Ðwæt sint nu wær forwæ-

¹ Boet. lib. ii. metrum 7. — Quicumque solam mente, &c.

¹ Bod. þýlþelic. ² Cott. zeþwuzian meahze. ³ Cott. zelwe. ⁴ Cott.
 swiþlice. ⁵ Cott. forweofð, ⁶ Cott. fæzneað, ⁷ Bod. swiþær heo.
⁸ Cott. arihtz.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

þan and þæs wigan zoldrmiðes ban welondes. for þý ic cwæð þæs wigan. for þý þam cwæfrezan ne mæz næfre his cwæft lorizan ne hine mon ne mæz ðonne eþ on him zeniman þe mon mæz þa sunnan aperiðan of hiepe ræde. Ðrær rint nu þæs welondes ban. oððe hra pat nu hrær hi wæron. oððe hrær is nu ge foremæra 7 ge aræda Romara heretoga. ge wæs hatan Brutur. oppre naman Garriur. oððe ge wisa 7 fæstæda Lato. ge wæs eac Romana heretoga. ge wæs openlice uprita. Ðu ne wæran þas zefyrin iorþzeritene. 7 nan mon nat hrær hi nu rint. Ðræt is heora nu to lafe. butan ge lýcla hliða 7 ge nama mid feaum rtafum arriten. 7 þæt zit wýrre is. þæt ge witon manize foremære 7 zemýndwyrþe wepas forþzeritene þe wýþe feara manna a onzit. Ac manize hezraþ deade mid ealle forzicene. þæt ge hliða hie furðam cuþe ne zeder. Ðeah ze nu wenen 7 wílian þæt ze lanze libban weylan her on worulde. hræt bið eor þonne ðý bet. hu ne cýmð ge deað. þeah ðe¹ he late cume. 7 adeð eor of wýrre worulde. 7 hræt forzicent eor þonne ge zilp. huru þam þe ge æfterra deap zezwipþ 7 on ecnere gehæft :

CAPUT XX.^k

ÐA ge Wírdom þa þis leof arunzen hæfde. þa onzan he wrellien² 7 þis cwæþ. Ne wen þu no þæt ic to anwillece winne wif þa wýrd. forþam ic hit no welfe nauht ne ondræde. forþam hit of zebýraþ þæt geo leafe wýrd nauþer ne mæz þam men don ne fultum. ne eac nænne dem. forþam heo nis nanes lofes wýrþe. forþam heo hie welf zecýþ þæt heo nanwíht ne biþ. Ac heo onwírd hie æwelm. þonne heo zeopenaþ hiope dearaþ. Ic wene þeah þæt þu ne forzicande nu zit hræt ic ðe to cwæpe. forþam hit is wírdolic wæt ic wezgan wille. 7 ic hit mæz unearfe mid worðum zereccan.³ wra wra ic wolde. þæt is wæt ic pat þæt te geo wírewearde wýrd býþ ælcum men nýtwýrþe þonne geo orwone. forþam geo orwone wíle lihþ and licet. þæt mon weyle wenan þæt heo ge⁴ wio soþe zewæld. ac wio wírewearde is wio soþe zewælp. þeah hræm⁵ wra ne wíne. forþam heo is fæstæd 7 gehæft wíle þæt te soþ biþ. Ðio orw⁶ is leaf 7 bewricþ ealle hie zeferan. forþam hio hit zecýþ welf mid hie hrupfulnesse wæt hio biþ wýþe wancol. Ac geo wírewearde zebet and zewæleþ ælcne þara ðe hio hi tozeriet. Ðio orw⁷ zebint ælc þara

^k Boet. lib. ii. prosa 8.—Sed ne me inexorable, &c.

¹ Bod. þeah. ² Cott. wíllian. ³ Cott. wreccan. ⁴ Cott. is. ⁵ Bod. wra.

⁶ Cott. oðru. ⁷ Cott. oðru

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moda þe hire¹ brycþ mid þære hwarunga ðe hio licet þ̅ hio riē zōd. seo riðerpearde þonne anbinc² 7 zefreoþ ælc þara þe hio tozerieð. mid þam þ̅ hio him zeopenaþ hu tiebne³ þæf and-pearðan zefælþa rint. Ac seo orþorhner zæþ rēyrmælum [rpa þæf rinder ýr.]⁴ ðio riðerpearðner þonne biþ rimle untælu. 7 rracu arfirred⁵ mid þære rēyrimge hire azenre fpecennerre. Ac rio leafe zefælþ hio tihþ on laŕt neaðinza þa þe hierē toze-þeodaþ ffrom þæm roþum⁶ zefælþum mid hierē olecunze.⁷ Seo riðerpearðner þonne full oft ealle þa þe hierē underþeodde bioþ. neaðinza zetihþ to þam roþum zefælþum. rpa rpa mid angle riŕc zefanzen biþ. Ðincþ þe nu þ̅ lýtel zertreon 7 lýtel eaca þinra zefælþa. þætte þeoj reþe and þeoj ezeŕlice riðer-pearðner þe bŕinziþ. þ̅ iŕ þæt heo riþe hŕaþe þa Œod. þe zeopenaþ ðinra zetreoþra ffeonda. and eac þinra feonda. þæt þu hie miht riðe rputele⁸ tocnapan. Ac þæf leaŕan zefælþa þonne hi þe ffrom zepitaþ. ðonne nimað hi heora men mid him. 7 lætaþ þine feapan zetreoþan mid þe. Ðu poldeŕt þu nu zebýc-zan. þa þu zefælzort þære 7 þe ruhte þ̅ seo rýnd riþoŕt on ðinne pillan rode. mid hu micelan⁹ seo poldeŕt þu þa habban zehoht þ̅ þu rputole mihteŕt tocnapan þine ffrind¹⁰ 7 þine fýnd.¹¹ Ic þat þeah þ̅ þu hit poldeŕt habban mid miclan feo¹² zehoht þ̅ þu hi cuþeŕt pel toŕcaðan. Ðeah þe nu rinze þ̅ þu ðeorŕýrþe feoh¹³ foŕloren hadde. þu hæfŕt þeah micle ðioŕ-ŕýrþre mid zehoht. þ̅ rint zetreoþe ffrind. þa þu miht nu tocnapan. 7 paŕt hŕæt þu hioŕa hæfŕt. Ðŕæt þ̅ iŕ þ̅ eallra ðeorþeoŕþeŕte feoh :

CAPUT XXI.¹

ÐA re ŕiŕdom þa þiŕ rpell aræð hæfde. þa onzan he ziddizan¹⁴ 7 ðuŕ rinzenbe cŕæþ. An rceppend iŕ buton ælcum treon. 7 re iŕ eac pealðend heofoŕner 7 eoŕþan 7 ealra zefceafra zerepen-licra 7 eac unzerepenlicra. þ̅ iŕ God ælmihtiz. ðam þeopiaþ ealle þa þe þeopiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa þe hit riton þ̅ hie him þeopiaþ. ze þa þe hit nýton. Se ilca ze-

¹ Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

¹ Bod. hepe. ² Cott. onbinc. ³ Cott. zedra. ⁴ Cott. rpa þæf rinder þýr, and Bod. rŕæþer rinder þýr. The reading within the brackets is a suggestion of the late Mr. Cardale's, in which I fully concur. ⁵ Cott. þæru arcepped. ⁶ Cott. roþan. ⁷ Cott. þære olccunze. ⁸ Cott. rreotole. ⁹ Cott. micle. ¹⁰ Cott. rrend. ¹¹ Cott. friend. ¹² Cott. micle rio. ¹³ Cott. fioh. ¹⁴ Cott. ziddian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

fette unapendendlicne riðo. 7 þearf. 7 eac zecýndelice riðbe eallum hiſ zefceafum þa þa he wolde. 7 ſwa lanze ſwa he wolde. þa nu ſculon ſtandan to worulde. Ðara unſtillena zefceafra ſtýring ne mæz no weorþan zefstilleð. ne eac onpend of ðam riðne 7 of þære endebýrðnerre þe him zereſt iſ. ac ſe anwealða hæfþ ealle hiſ zefceafra ſwa mid hiſ bwiðle befangene. 7 zetogene. 7 zemanode ſwa þ̅ hi nauþer ne zefstilla ne moton. ne eac ſwiþor ſtýrian. þonne he him þæt zepum hiſ wealdereſ toforlæt. Ðra hæfþ ſe ælmihtiga God zehearode ealle hiſ zefceafra mid hiſ anwealde. þæt heora ælc rið riþ oþer. and þeah þræfeð oþer þ̅ hie ne moton toſlupan. ac bið zereſede eſt to þam ilcan riðne þe hie ær urnon. 7 ſwa weorþað eſt zeedwode. ſwa hi hit faziap þ̅ ða riþerweorþan zefceafra æzþer ze hie betwux him riðnaþ. ze eac fæſte riðbe betwux him healðað. Ðra nu fýr deþ 7 wæter. 7 ræ 7 eorþe. 7 manega oþra zefceafra. þe beoþ a ſwa ungedwæra betwux him ſwa ſwa hi beoþ. 7 þeah he beoþ ſwa zepwæra þætte no þ̅ an þ̅ hi mazon zeferan beon. ac þý ſwiþor þ̅ heora ſwiþum nan buton oþrum beon ne mæz. Ac a ſceal þæt riðerweorþe þ̅ oðer riþerweorþe zemetgian. ſwa nu hæfð ſe ælmihtiga God ſwiþe zefceadwige 7 riðe limplice zereſt þ̅ zepwuxle eallum hiſ zefceafum. Ðra nu lencten 7 hærfert. on lencten hit zepwð. and on hærfert hit fealþað. 7 eſt ſumer 7 riðter. on ſumera hit biþ wearm. and on riðtra ceald. Ðra eac rið ſunne bwiðþ leohte ðazaf. 7 ſe mona liht on niht. þurh þæf ilcan Godes miht. Ðe ilca forþýrnþ þæræ ræ þ̅ heo ne mot þone weorþwold oferſtæppan þære eorþan. Ac he hæfþ heora mearce ſwa zereſte. þ̅ hie ne mot heore mearce zebwædan ofer þa ſtilla eorþan. Mid þam ilcan zerece iſ zereahc ſwiþe anlic zepwuxle þæf flodeſ 7 þæf ebban. þa zereſener þa he læt ſtandan þa hwile þe he riðe. Ac þonne ær þe he þ̅ zewealdereſ forlæt þara bwiðla. þe he þa zefceafra nu mid zebwiðlode hæfþ. þ̅ ſeo riþerweorþner. þe we ær ýmbe ſwæcon. ziſ he ða læt toſlupan. þonne forlætað hi þa riðbe þe hi nu healðað. 7 riðþ heora ælc on oþer wæter hiſ azenum riðan. 7 forlætað heora zeferwæðenne. 7 forwð ealne þýrne midðaneard. 7 weorþað him ſelfe to nauhte. Ðe ilca God zereſþ mid freondwæðenne folc tozædere. 7 rið hiſ. ſcipaf zefamnaþ mid clænlicre luſe. Ðe zezæberað rið 7 zeferan þ̅ hie zepweorlice heora riðbe 7 heora freondwæðenne healðað. Eala þ̅ te ðiſ moncýn wære zefælið. ziſ heora God

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pære swa riht 7 swa zeratelod. 7 swa zeendebýrd. swa swa þa oþre zerceafta findon: . Ðer endað nu geo æftere frower boc Boetiufer.¹ 7 onginþ geo þriðde. Se Boetiufer pæf oþre naman gehaten² ðeuerinufer. ge pæf heretoza Romana: .

CAPUT XXII.^m

§ I. ÐA ge swiðdom ða þif leof arunzen hæfde. ða hæfde he me zebunden³ mid pære pýnsumneffe hir ranzer. þ ic hir pæf swiþe pafrende 7 swiþe lufþære hine to zehýpanne mid innepearðum Mode. 7 þa fulpæf⁴ pæf ic clipode⁵ to him 7 ður cræþ. Cala swiðdom. þu þe earf rio heherte frower eallra pefuzra moda.⁶ hu þu me hæfht afreffroðne æzþer ze mid þinre pmealian pppæce. ze mid pære⁷ pýnsumneffe þiner ranzer. to þam þu me hæfht nu zeretne⁸ 7 ofercumenne mid þinre zerceadpifneffe. þ me nu þýncþ þætte no þ an þæt ic ðar unpýrd aræfnan mæz. þe me on becumen if. Ac þeah me zet mare fpecennef on becume. ne criþe ic⁹ næfre ma þ hit buton zepýrhtum¹⁰ ge. forþam ic pat þ ic maran 7 hefifran pýrþe pære. Ac ic polde ýmbe þone læcedom þara ðinra lara hþene mare zehýpan. þeah ðu nu hþene æf fæðer¹¹ þ þu penðer¹² þ hi poldon me swiþe biterne þincan. ne ondræde ic hi me nauht nu. Ac ic heora eom swiþe zifne æzþer ze to zeherenne ze eac to zehelðanne. 7 ðe swiþe zeorne biðde þ þu hi me zelæfhte. swa swa þu me nu lýtle æf gehete. Ða cræð ge swiðdom. Ic onzeat fona þa ðu swa pel zerfuzoderf. and swa luflice zeherðerf mine lare.¹³ þ þu polðerf mid innepearðan Mode hi onziton. 7 pmeazean. forþam ic zeانبidode swiþe pel of ic pifte¹⁴ hþæt þu polðerf. 7 hu þu hit underftandan polðerf. 7 eac þý fupþor ic tiolode swiþe zeornfullice. þ ðu hit forftandan mihterf.¹⁵ Ac ic þe pille nu feczan hþelc ge læcecræft if minre lare ðe ðu me nu bitf. Ðe if swiðe biter on muþe 7 he þe tiff on ða þrotan þonne ðu hir æferf fandarf. Ac he perodaf¹⁶ fýðþan he innaf. 7 biþ swiþe life on ðam innoþe. 7 swiþe fpete to bealcetenne: .¹⁷

^m Boet. lib. iii. prosa 1.—Jam cantum illa finierat, &c.

¹ Cott. æftere frower boc Boetiufer. ² Cott. haten. ³ Cott. gebundenne. ⁴ Cott. fulpæfe. ⁵ Cott. cleopode. ⁶ Bod. ðoma. ⁷ Bod. þinre. ⁸ Cott. afezne. ⁹ Bod. if. ¹⁰ Bod. zepýrþum. ¹¹ Cott. fæde. ¹² Cott. penðe. ¹³ Cott. mina lara. ¹⁴ Cott. pifge. ¹⁵ Cott. meahte. ¹⁶ Cott. þe peredað. ¹⁷ Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.ⁿ Ac ðær ðu onzeate hriðre ic þe nu teohhie to lædenne.¹ ic wac þ þu woldest riðre zeorne ðider fundian. 7 riðre riðlice beon onæled mid ðære zitrunge. forþam ic zeherde þ þu ær gæderst þ þu riðre zeornfull wære hit to zehýrnanne. Ða cwæp þ Mod. Wriðer wilt þu me nu riðorst læðan. Ða andwýrðe seo Liefceadwýrner and cwæp. To þæm forþum zewælþum ic tlohhie² þ ic þe læde. we³ þin Mod oft ýmbe wæfpep 7 eapmeþ.⁴ 7 ðu⁵ ne mihtest zýt fulrihtne wez aweðian to ðam forþum zewælþum. forþam þin Mod wæf awifzod mid þære anwime ðirra leawena zewælða. Ða cwæp þ Mod. Ic ðe healwize þ þu me oþere buton ælcum tpeon hwæt wio forþe zewælþ we. Ða cwæp wio Liefceadwýrner. Ic wille forlurlice for þinum lufum. Ac ic sceal be wumeþe biwene wume anlicnerre wære wifan þe zetæcan. oþ þe þ þin z cuppe we. to þam þ þu þa biwne wreo-tole zewearize. 7 þonne be wære anlicnerre þara forþena zewælþa þu mæze onzitan þa forþan zewælða. 7 forlætān⁶ wætte him wifewearid b.þ. þ wint þa leawan zewælþa. and þonne mid ealles modes zeornfullan wzepance wzize⁷ þ þu mæze becuman to þam zewælþum þe ece þurhwunaf :

CAPUT XXIII.º

ÐA we Wifdom þa þif wpell aweht⁸ hæfde. þa onzan he eft ziddian. 7 þur cwæp. Swa hra wra wille wapan weftmbære land. atio æweft of þa fornar. 7 þa fýrnar. 7 þ wearn. 7 ealle þa weod þe he zewio þ þam æceþum dewigen. þ we hwæte mæze ðý bet weaxan. Eac w deof wien to zewencenne. þ w þ ælcum men wincð hunizef bio wreaf þý weorodra. zif he hwene ær witeþer onwizþ. and eft wmylde weðer wif þý wancwýrþre. zif hit hwene ær wif wearce weornar. 7 norðan windar. 7 wicle wenar 7 wnarar. And wancwýrþre wif eac wæf wæzer leohc for wære ezeþican wioftro wære wihce. þonne hit wære zif nan wihc næwe. Swa wif eac wicle þe wifwumpe wio forþe zewælð to habbenne æfter þam eornþum wifwef andweardan hwef. And eac wicle ðý ef þu miht þa forþan zewælþa zecnaran and to wiora cýþre becuman. zif ðu æweft awýrtwalajt of ðinum Mode

ⁿ Boet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.

^o Boet. lib. iii. metrum 1.—Qui serere ingenuum uolet, &c.

¹ Cott. tlohize to læðanne. ² Cott. tlohize. ³ Cott. wæp. ⁴ Cott. hwæfpeð 7 eac mæz. ⁵ Cott. Ac þu. ⁶ Bod. forlæt. ⁷ Cott. wzize. ⁸ Cott. awæð.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða learan zezælþa. 7 hi ofatihƿt of¹ ðone ƿrundu. Siððan þu hi þonne zecnanan miht. þonne ƿat ic þ þu ne rilnaƿt naner oþreƿ þingez ofeƿ þa:.

CAPUT XXIV.^p

§ I. ÐA he þa þiƿ leoð aƿunzen hæfde. þa foƿlet he þone ranz. 7 zezƿuzode ane hƿile. 7 onzann ƿmealice þencan on hiƿ modeƿ inzeþance. and ðu² cƿæþ. Ælc deaplic man ƿƿenç þine ƿelfne mid miƿtlicum³ 7 manizƿealdum ýmbhogum. 7 þeah ƿillniað ealle þurh miƿtlice⁴ ƿaþaƿ cuman to anum ende. þ þi 7 þ hi rilniap þurh unzealice eaƿnunza cuman to anre eadizneƿe. þ þi þonne God. ƿe iƿ ƿruma 7 ende ælceƿ zodeƿ.⁵ 7 he iƿ ƿiç hehƿte zezælþ.⁶ Ða cƿæþ þ Mod. Ðæt me ðýnç ƿe þ hehƿte zode.⁷ þæt te man ne ðurƿe naner oþreƿ zodeƿ. ne eac ne ƿecce ofeƿ þ. ƿiððan he þ hæbbe. þ iƿ hƿof⁸ eallra oþerpa zoda.⁹ foƿþam hiç eall oðru zode¹⁰ utan beƿeþ. 7 eall on innan him hæfþ. Næpe hiç no þ hehƿte zode.¹¹ 7iƿ him æniç butan ƿæpe. foƿþam hiç hæfde ðonne to rilnianne ƿumer zodeƿ¹² þe hiç ƿelf næfde. Ða andƿarode ƿio Gefceadƿiƿneƿ 7 cƿæþ. Ðæt iƿ ƿiƿe ƿreotol þ þæt iƿ ƿio hehƿte zezælð. foƿþam hiç iƿ æzþeƿ ze hƿof ze ƿloƿ ealleƿ zodeƿ.¹³ hƿæt iƿ þ þonne buton ƿeo ƿeleƿte zezælð. þe þa oþra zezælþa ealle¹⁴ on innan him zezadepað. 7 hi utan ýmbhæfþ.¹⁵ 7 on innan him zehelt. 7 him naner ne bið þana. ne he naner neoðdeapƿe næfþ. Ac hi cumap ealle of him. 7 eft ealle to him. ƿra ƿra ealle ƿæteƿu cumað of ðæpe ƿæ. 7 eft ealle cumað to ðæpe ƿæ. Niƿ nan to þæƿ lýtel æpelm.¹⁶ þ he þa ƿæ ne zefece. and eft of þæpe ƿæ he zelent in on þa eorþan. 7 ƿra he biƿ ƿmuzende zeonð þa eorðan. oð he eft cýmþ to ðam ilcan æpelme þe he æƿ ut ƿleop. 7 ƿra eft to ðæpe ƿæ:.

§ II.^q Ðiƿ iƿ nu biƿen þara ƿoþena zezælða. þara rilniap ealle deaplice men to bezitanne. ðeah he ðurh miƿtlice¹⁷ ƿezar ðencan to cumanne. foƿþam æzþeƿc man hæfþ zecýnðelic zode¹⁸ on him ƿelfum. foƿþam ælc Mod rilnaþ ƿoþeƿ zodeƿ to

^p Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

^q Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.

¹ Bod. of atihð oð. ² Cott. þa. ³ Cott. miƿtlicum. ⁴ Cott. miƿlice.

⁵ Cott. zoodeƿ. ⁶ Bod. zezælþa. ⁷ Cott. zoode. ⁸ Cott. ƿroƿr. ⁹ Cott. zooda. ¹⁰ Cott. zoode. ¹¹ Cott. zoode. ¹² Cott. zoodeƿ. ¹³ Cott. zoodeƿ.

¹⁴ Cott. ealla. ¹⁵ Cott. ýmbƿehð. ¹⁶ Cott. æpýlm. ¹⁷ Cott. miƿlice.

⁸ Cott. zoode.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beƷitanne. Ac hit biþ amerreþ mid ðam lænum Ʒoðum.¹ forþam hit bið [ofþælpe]² þærto. forþam ŷume menn penaþ þæt þæt rie ieo ŷeleŷte Ʒerælp. þæt mon rie ŷpa peliƷ þæt he nanef þinƷer maran ne þurfe. Ʒ pilniað³ hioþa populþ æfter þæm. Sume men penaþ þæt þæt rie þæt hehte Ʒoð.⁴ þæt he rie hiŷ Ʒeferum hiŷ Ʒeferena peorþoŷt. Ʒ eallon mæzene ðæŷ tilaþ. Sume penaþ þæt þæt hehte Ʒoð⁵ rie on ðam hehtan anpealde. þa pilniað oðer tpeƷa. oððe him ŷelpe ŷicŷian. oððe hi to ðara ŷicena fpeonþŷipe Ʒeþeodan. Sume teohhiaþ þæt þæt betŷt ŷŷ þæt mon ieo fornemære. Ʒ riðmære. Ʒ hæbbe Ʒoðne⁶ hliŷan. tiliað ðonne þæŷ æƷþer Ʒe on riþbe. Ʒe on Ʒepinne. ManeƷe tellað þæt to mæŷtum Ʒoðe⁷ Ʒ to mæŷtere Ʒerælp þæt mon rie ŷimle bliðe on ðiŷŷe andþearðan liŷe. Ʒ fulƷa eallum hiŷ luŷtum. Sume ðonne ða ðe þaŷ pelan pilniað. hi hiŷ pilniað forþam ðæt hi polþon ðŷ maran anpealþ habban. þæt he mihton⁸ þŷ ofŷoŷliþor þiŷŷa populþ luŷta þrucan. Ʒ eac þaŷ pelan. ManeƷæ ŷint þaŷa þe for ðŷ pilniaþ anpealþer. ðe hie polþon ofmæte feoh⁹ ƷeƷaðerian. oððe eft þone hliŷan heoþa naman hi pilniað þæt hi Ʒeþræðan :

§ III.^r On ŷpelcum. Ʒ on ofþum ŷpelcum lænum. and hpeorenþum¹⁰ peorþŷicupum ælcef menniŷef moder inƷeþanc biþ Ʒerþenced mid þære Ʒeornfulneŷŷe and mid þære tiolunƷa.¹¹ þenþ þonne þæt hit hæbbe ŷum healiþ Ʒoð¹² Ʒerŷŷŷneþ. ðonne hit hæfþ Ʒepunnen¹³ þæŷ folcef olecunƷa. Onþ me þincð þæt hit hæbbe Ʒeþoht ŷume ŷpiþe leaŷlice mæþþe. Sume tiliað mid miþelþe Ʒeornfulneŷŷe riŷa. forþam þæt hi þurh þæt mæƷe mæŷt bearna beƷitan. Ʒ eac þŷnŷumlice libban. Ða Ʒetpeoran fpeonþ.¹⁴ þonne ic ŷecƷe ieo¹⁵ þæt ðeorpeorþerŷe ðŷnƷ eallra þiŷŷa populþ Ʒerælpþa. þa ne ŷint ŷurþon¹⁶ to populþ Ʒoðum to tellanne. ac to Ʒoðcunþum. forþam ieo leaŷe þŷrþ hi na forþ ne þrinƷþ. Ac ŷe Eoð þe hi Ʒeþŷndelice Ʒerŷeop to Ʒemazum. forþam ðe ælcef ofþer þinƷer on þiŷŷe populþe mon pilnað, oððe forþam þe he mæƷ ðurh þæt to anpealde cuman. oððe to ŷumum populþ luŷte. buton ðæŷ Ʒetpeoran fpeonþer. þone mon luŷaþ hriþum fori luŷum Ʒ fori tpeoþum. ðeah he him nanþa

^r Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

¹ Cott. Ʒoðum. ² Cott. ofþ þælpe. Bod. of þælpe. ³ Cott. pinnað. ⁴ Cott. Ʒoð. ⁵ Cott. Ʒoð. ⁶ Bod. heah be Ʒoðe. ⁷ Cott. Ʒoðe. ⁸ Cott. meahþe. ⁹ Cott. riþ. ¹⁰ Bod. hi peorenþum. ¹¹ Cott. tilunƷa. ¹² Cott. Ʒoð. ¹³ Cott. Ʒenumen. ¹⁴ Cott. Ʒetpeoran fpeonþ. ¹⁵ Cott. rie. ¹⁶ Cott. ŷurþum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more: and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money: or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine: for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust: except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oþerra læna¹ ne þene. ꝥ zecýnd zefehþ 7 zelimp ða fruenð to-
zædere mid untodæledlicre luþe. Ac mid ðiſſum populð ze-
rælþum 7 mid ðiſ andþearðan þelan mon þýncþ ofþor feonð
ðonne frionð. Be þiſan² 7 be manezum þýllecum mæz beon
eallum monnum cup. ꝥ te ealle þa lichamlican zod bið³ for-
cupþan ðonne ðære ſaple cræftar. Hwæt þe penað ꝥ mon beo
þý ſtrænzra⁴ þe he bið micel on hiſ lichoman. 7eo fæzerner
þonne 7 7eo hwætner þær lichoman zebliſſaþ þone mon. 7 ariet.
7 7io hælu hine zedeþ luſtbærne :. On eallum þiſum licham-
licum⁵ zeræliſneſſum men ſecaþ anſealde eadiſneſſe þær þe
him ðincþ. forþam þe æzhpelc man ſpa hwæt ſpa he ofeſ ealle
oþre þing ſwiþoſt luſaþ. ꝥ he teohhaþ⁶ ꝥ him 7ie betſt 7 ꝥ biþ
hiſ hehſte zod.⁷ þonne he ꝥ þonne bezitan hæfþ. þonne tihhaþ⁸
he ꝥ he mæze beon ſwiðe zeræliſ. Ne onſace ic nauht ꝥ þa ze-
rælþa 7 þeo eadiſner 7ie þæt hehſte zod⁹ þiſer andþearðan liſer.
forþam ðe¹⁰ æzhpilc mann tehhaþ¹¹ ꝥ ꝥ ðing betſt 7ie ꝥ he
ſwiþoſt ofeſ oþru þing luſaþ. 7 þonne he tiohhaþ ꝥ he 7ie ſwiþe
zeræliſ. 7iſ he ꝥ bezitan mæze. ꝥ he þonne ſwiþoſt pillnað :.
Du ne iſ þe¹² nu zenoz openlice zeeopað þara leaſena zerælþa
anlicner. ꝥ iſ þonne æhta. 7 peoþſcipe. 7 anpealð. and zelp¹³
7 populðluſt. Be þam populðluſte Ericuruf 7e uprita ræde. þa
he ýmbe ealle þaſ oðra zerælþa 7meade. þe þe ær nemdon. þa
ræde he ꝥ 7e luſt wære ꝥ hehſte zod.¹⁴ forþam ealle þa oþru
zod. þe þe ær nemdon. oleccaþ þam Mode 7 hit ſet.¹⁵ 7e luſt
ðonne ana olecþ þam lichoman anum ſwiþoſt :

§ IV.^s Ac þe willað nu zet ſpnecan ýmbe manna zecýnd 7
ýmbe heora cilunza. þa nu þeah heora Mod 7 heora zecýnd
7ie adimmað. 7 hi ſien on ꝥ ofðæle ariſzen to ýfele 7 wiðer
healde. þeah hi wilmiað. þær þe hi cunnon 7 maſon. þær hehſtan
zoder.¹⁶ Ðra ſpa ofeſþruncen man ſat ꝥ he ſceolde to hiſ huſe
and to hiſ wæſte. 7 ne mæz þeah wiðer aſedian. ſpa biþ eac
þam Mode ðonne hit bið ahefzað mid ðæm ýmbhozum ðiſſe
populde. hit biþ mid ðam hwiþum ofeſþrenced 7 zedpelod. to
þam¹⁷ ꝥ hit ne mæz fullſýht aſedian to zode. Ne þýncþ þeah

¹ Boet. lib. iii. proſa 2.—Sed ad hominum ſtudia, &c.

¹ Cott. leana. ² Cott. þiſ. ³ Cott. licumlican zood bioð. ⁴ Cott.
ſtrænzra. ⁵ Cott. licumlicum. ⁶ Cott. tiohhað. ⁷ Cott. zood.
⁸ Cott. tiohhað. ⁹ Cott. zood. ¹⁰ Cott. þý. ¹¹ Cott. tiohhað.
¹² Cott. þ. ¹³ Cott. zelp. ¹⁴ Cott. zood. ¹⁵ Bod. ſetað. ¹⁶ Cott.
zooder. ¹⁷ Cott. zedþealð to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should *go* to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht mearpuzen þe þær¹ pilniaþ to bezitanne ꝥ hi maran ne þurpon tilian. Ac penaþ ꝥ hi mæzen eall² þær zod³ zegaderian tozædere. þætte nan buton þære zeronnunga ne gie. nýton þonne nan [oþer]⁴ zod⁵ ðonne eallra ðara ðeoppýrðerena ðingza zegaderunza to heora anpealde. ꝥ he naner ðingzer buton þæm ne þurfe. Ac ꝥ niþ nan man ꝥ te gumer eacan ne þurfe buton Gode anum. Þe hæfþ on hir azenum zenoh. ne ðearf he naner þingzer buton þær þe he on him jelþum hæfð. Fenrt þu nu ꝥ þa dýrienðe⁶ penað ꝥ te ꝥ ðing gie ælcef þeopþriceþ becrt þýrþe þæt te hi⁷ medemærte onziton maþon. neþe neþe. ic þæt ꝥ hit niþ no to forþeonne. Du mæz ꝥ ýfel beon ꝥ te ælcef monner inzeþanc þenþ ꝥ te zod⁸ gie. 7 æfter hiþaþ. 7 pilnaþ to bezitanne. neþe niþ hit na ýfel. ꝥ iþ ꝥ hehrtte zod.⁹ Þri niþ nu anpeald to tellanne to gumum ðara hehrtena zoda ðijre anðþeardan lifer. Þræþer þæt nu gie to talianne þaclic 7 unnýt ꝥ te nýtþýrþort iþ eallra ðijra þopolð þingza. ꝥ iþ anpeald. hræþer nu zod¹⁰ hliþa 7 foremærneþ gie¹¹ for nauht to tellenne. neþe neþe. Niþ hit nan cýn¹² ꝥ mon ꝥ for nauht telle. forþam þe ælc mon þenþ ꝥ ꝥ bectt gie ꝥ he rþiþort luþaþ. Du ne riton þe ꝥ nan neapeneþ. ne nan earþoþu. ne nan unrotneþ. ne nan þar. ne nan hefiþneþ. niþ nan zefæld. Þræt ðurpon¹³ þe nu ma ýmbe ða zefælda rþrecan. Du ne þæt ælc man hræt þa beoþ. 7 eac þæt ꝥ þa¹⁴ beoð ꝥ hehrtte zod.¹⁵ 7 ðeah recþ fulneah ælc mon on rþiþe lýclum ðingzum ða jeleþtan zefæþa. forþam he þenþ ꝥ he hie þonne ealle hæbbe. zif he hæfð ꝥ ꝥ he ðonne rþiþort pilnaþ to bezitanne. Ðæt iþ þonne ꝥ hi rþiþort pilniaþ to bezitanne. þela. 7 þeopþriceþe. 7 riþe. 7 þijre þopolðe pulþor. 7 zilp. 7 þopolð luþt. Ðijre ealleþ hi pilniaþ. forþam ðe hi penaþ ꝥ hie þurþ þa þing rþýlon bezitan ꝥ him ne gie¹⁶ naner þillan þana. naþer¹⁷ ne þeopþriceþeþ. ne anpealdeþ. ne foremærneþre. ne bliþre. þær ealleþ hi pilniaþ. 7 þel ðoþ ꝥ hi þær pilniað. ðeah hi niþtlice¹⁸ hiþ pilniþen. Be ðam ðingzum mon mæz rþeotole onzitan ꝥ ælc mon ðær pilnaþ ꝥ he mæze ꝥ hehrtte zod bezitan ðær hi hit zecnaþan mihtan. oððe on riht recan cuðon. Ac hi hit ne þeoað on ðone rihterþtan¹⁹ þez. hit niþ on ðijre þopolðe :

¹ Bod. mearpriende þær. ² Bod. him aþen ealle. ³ Cott. zod. ⁴ Bod. heora. Cott. heora. ⁵ Cott. zod. ⁶ Bod. dýreþian þe. ⁷ Bod. ꝥ. ⁸ Cott. zod. ⁹ Cott. zod. ¹⁰ Cott. zod. ¹¹ Bod. reo. ¹² Cott. hit cýn. ¹³ Bod. þurþe. ¹⁴ Cott. hi. ¹⁵ Cott. zod. ¹⁶ Bod. reo. ¹⁷ Cott. nauþer. ¹⁸ Cott. miþlice. ¹⁹ Bod. rþýhtorton.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.†

ÐA ge Ʊiȝdom þa ðiȝ ȝpell aȝæð heȝðe. þa onȝan he eȝt ȝinȝan ȝ ðuȝ cȝæȝ. Ic ȝille nu mið ȝiððum ȝecȝþan hu ȝun-
 doȝlice Ðrihten ȝelt eallȝa ȝeȝceafȝa mið ðam bȝiðlum hiȝ
 anȝealðeȝ. ȝ mið hȝilceȝe endeȝȝiȝðneȝȝe he ȝeȝtaȝolaȝ ȝ ȝe-
 metȝað ealle ȝeȝceafȝa. ȝ hu he hi hæȝð ȝeheapȝoȝaðe ȝ ȝehæȝte
 mið hiȝ unanbiȝðendlicum ȝacentum. ꝥ ælc ȝeȝceafȝ biȝ healð
 on locen ȝiȝ hiȝe ȝecȝnðe. þæȝe ȝecȝnðe ðe heo to ȝeȝceapen
 þæȝ. buton monnum. ȝ ȝumum enȝlum. ða ȝeoȝþaȝ hȝilum oȝ
 hiȝoȝa ȝecȝnðe. Ðȝæȝt ȝeo leo. ðeah hiȝo ȝel tam ȝe. ȝ þæȝte
 ȝacentan hæbbe. ȝ hiȝe maȝiȝteȝ ȝiȝðe luȝiȝe. and eac onð-
 ȝæðe. ȝiȝ hit æȝȝe ȝeȝȝȝeȝ ꝥ heo bloðeȝ onbiȝiȝð. heo ȝoȝȝit
 ȝona hiȝe niȝan taman. ȝ ȝemonð þæȝ ȝiȝðan ȝeȝunan hiȝe
 elðȝana. onȝiȝð þonne ȝȝn ȝ hiȝe ȝacentan bȝecan. ȝ abit
 æȝeȝt hiȝe laðteop. and ȝiððan æȝȝȝæȝ ðæȝ þe heo ȝeȝon mæȝ.
 ȝe monna. ȝe neata. Ðȝa ðoȝ eac ȝuðu ȝuȝlaȝ. ðeah hi beon ȝel
 atemeðe. ȝiȝ hi on ðam ȝuða ȝeoȝþaȝ. hi ȝoȝȝeð heoȝa laȝe-
 oȝaȝ ȝ ȝuniȝaȝ on heoȝa ȝecȝnðe. þeah heoȝa laȝeopȝa hiȝ
 ðonne biðan þa ilcan metȝaȝ ðe hi æȝi tame mið ȝeȝeneðon.
 þonne ne ȝeccȝ hi þaȝa metȝa. ȝiȝ hi þæȝ ȝuða benuȝon. Ac
 þiȝcȝ hiȝ ȝȝnȝumȝe ꝥ hiȝ ȝe ȝealð on cȝeȝe. and hi ȝehiȝan
 oȝeȝȝa ȝuȝela ȝtemne. Ðȝa bið eac þam tȝeoȝum ðe hiȝ ȝe-
 cȝnðe biȝ up heah to ȝtanðanne. þeah ðu teo hȝelcne boh oȝ
 ðune to þæȝe eoȝþan. ȝȝelce þu beȝan mæȝe. ȝȝa þu hiȝe
 alæȝtȝ. ȝȝa ȝȝȝiȝcȝ he up. ȝ ȝȝiȝað ȝiȝ hiȝ ȝecȝnðeȝ. Ðȝa ðeð
 eac ȝeo ȝunne. þeah heo oȝeȝ miðne ðæȝ onȝiȝe ȝ lute to þæȝe
 eoȝþan. eȝt heo ȝeȝcȝ hiȝe ȝecȝnðe. ȝ ȝȝiȝȝ on þa ðæȝlan ȝeȝaȝ
 ȝiȝ hiȝe uppȝnæȝ. ȝ ȝȝa hiȝe uȝoȝ ȝ uȝoȝ. oððe hiȝo cȝȝȝ ȝȝa up
 ȝȝa hiȝe ȝȝemeȝt ȝecȝnðe bið. Ðȝa ðeȝ ælc ȝeȝceafȝ. ȝȝiȝaȝ ȝiȝ
 hiȝ ȝecȝnðeȝ. ȝ ȝeȝaȝen biȝ ȝiȝ hit æȝȝe to cuman mæȝ. Niȝ
 nan ȝeȝceafȝ ȝeȝceapen þaȝa þe ne ȝiȝniȝe ꝥ hit ȝiðeȝ cuman
 mæȝe þonan þe hit æȝi com. ꝥ iȝ to þæȝte ȝ to oȝȝoȝȝneȝȝe.
 Ðeo þæȝt iȝ mið ȝoðe. ȝ þæȝt iȝ ȝoð. Ac ælc ȝeȝceafȝ hȝeapȝað
 on hiȝe ȝeȝȝe ȝȝa ȝȝa hȝeol. ȝ to þam heo ȝȝa hȝeapȝaȝ ꝥ heo
 eȝt cume þæȝ heo æȝi þæȝ. ȝ beo ꝥ ilce ꝥ heo æȝi þæȝ. ðonecan
 þe heo utan behȝeȝeð ȝe. ꝥ ꝥ hiȝo æȝi þæȝ. ȝ ðo ꝥ ꝥ heo æȝi
 ðȝðe :

† Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.^a

§ I. ÐA se Ʊiŕdom se ðiŕ leoþ aŕungen¹ hæfde. Ða ongan he eft ŕpellian 7 þuŕ cŕæþ. Eala hræt ze eorþlican men.² þeah ze eor ŕelŕe nu ðon neatum zelice ŕor eorpe ðýŕige. hræt ze þeah maŕon hræt hŕeŕo³ onzitan ŕŕelce eor mæte be eorþum ŕŕumŕceafte. ꝥ iŕ Ʊod. þone ŕoþan ŕŕuman and þone ŕoþan ende ælcŕe zeŕælþæ ze onzitaþ ðeah ze hine ŕullice ne zecnaŕan.⁴ 7 ŕŕa þeah ŕio zecýnd eor tihð to þam anzite. ac eor tihþ⁵ ŕŕiþe manizŕeald zedŕola of þam andzite. Geþencað nu hræþer men mæzen cuman to þam ŕoþum zeŕælþum ðurh þa⁶ andŕearðan zeŕælþa. ŕorþam ðe fullneah ealle men cŕeþaþ ꝥ se ŕeo⁷ se zeŕælzort. se þe þaŕ eorþlican zeŕelþa ealle⁸ hæfþ. hŕeþer nu micel ŕeoh. oððe ŕeorþŕcŕe. oððe eall þeŕ andŕearða ŕela. mæze ænizne mon ðon ŕŕa zeŕæline ꝥ he naneŕ þinzeŕ maŕian ne þurŕe.⁹ neŕe neŕe. ic ŕat ꝥ ꝥ hi ne maŕon. Ðŕi nuŕ hit þonne on þý ŕŕiþe ŕŕeotol ꝥ ðaŕ andŕearðan zed¹⁰ ne ŕint na þa ŕoþan zed.¹⁰ ŕorþam ðe hi ne maŕon ŕellan ꝥ hi zehataþ. Ac licettaþ ꝥ hi zelæŕtan ne maŕon. þonne hi zehataþ þam þe hi luŕian ŕillaþ þa ŕoþan zeŕælþa. 7 aleozaþ him þeah ma þonne hi hi:m zelæŕtan. ŕorþam þe hi heoŕa nabbap ma þonne hi heoŕa habban. Geþenc ðu nu be ðe ŕelŕum. la Boetiuf hræðer ðu æŕŕe auht unŕot ŕæpe ða þa þu zeŕælzort ŕæpe.¹¹ oððe hræðer ðe æŕŕe ænizŕe ŕillaŕ pana ŕæpe ða ðu mæŕtne ŕelan hæfðeŕt. oððe hræþer ðin ŕopuld þa eall ŕæpe æŕteŕ ðinum ŕillaŕ. Ða andŕŕopode Boetiuf and cŕæð. Neŕe la neŕe. Næŕ ic næŕŕe zit nane hŕile ŕŕa emneŕ modeŕ. þæŕ þe ic zemunan mæze. þæt ic eallunza ŕæpe oŕŕoŕz. ꝥ ic ŕŕa oŕŕoŕz ŕæpe ꝥ ic nane zedŕeŕedneŕŕe næfde. ne me næŕŕe zit ne licode eall ꝥ ic ŕŕŕte.¹² ne me næŕŕe næŕ ealleŕ ŕŕa ic ŕolde. þeah ic hiŕ miþe. Ða andŕŕopode se Ʊiŕdom 7 cŕæþ. Ðŕi næpe þu þonne zenoz eapm. 7 zenoz unhŕý.¹³ þeah þe ŕuhcte ꝥ ðu ŕeliz ŕæpe. ðonne þu oþer tŕeŕa. oððe hæfðeŕt ꝥ þu noldeŕt. oððe næfðeŕt ꝥ þu ŕoldeŕt. Ða andŕŕapode Boetiuf 7 cŕæþ. Eall me þæŕ ŕŕa ŕŕa þu ŕædeŕt.

^a Boet. lib. iii. prosa 3.—Vos quoque, O terrena, &c.

¹ Cott. aŕungen. ² Bod. hræ þæŕ ŕeopðlican men. ³ Cott. hŕuŕu.
⁴ Cott. oncnapan. ⁵ Bod. teohð. ⁶ Cott. þaŕ. ⁷ Cott. ŕe. ⁸ Cott. ealla. ⁹ Cott. þýŕŕe. ¹⁰ Cott. zood. ¹¹ þa þa þu zeŕælzort ŕæpe, deest in MS. Bod. ¹² Cott. ŕŕŕe. ¹³ Cott. unhýðiz.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to *do* what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Ða cræp je Ʊiſdom. Ðu ne biþ ælc mon zenoz eapm þæſ ðe he næfþ. ðonne hit hine lýrt habban. Ðæt iſ ȝoþ. cræp Boetiur. Ða cræp je Ʊiſdom. Ʊiſ he þonne eapm bið. ne he þonne ne bið eadiȝ. ȝoþ þý he wilnað þ he hadde þ he næfð. þý he wolde zenoz habban. Ða cræð Boetiur. Ðæt iſ eall ȝoþ þ þu reȝrt. Ða cræð je Ʊiſdom. Ðu ne hæfðert þu ðonne ða eapmpe.¹ þa þa þu pelezort wære. Ða andȝwarode ic and cræp. Ic wæt þ þu ȝoþ reȝrt. þ ic hi hæfde. Ða cræp je Ʊiſdom. Ðu ne þincþ me þonne nu þ ealle þa welan þiſer miðbaneapðer ne maȝon zedon ænne mon weligne. ȝwa weligne þ he zenoz hadde and no maran ne þurfe.² ȝ ȝwa þeah hi hit zehataþ ælcum þara þe hi hæfð. Ða cræð ic. Niſ nan ðing³ ȝoþre þonne þ þu reȝrt :

§ II.^v Ða cræp je Ʊiſdom. Ac hwi ne eapc þu ðonne hiſ zepara. Ðu ne miht ðu zereon ælce dæz þ ða ȝtpenȝian nimaþ þa welan of⁴ þam unȝtpenȝium. Ðwi biþ elles ælce dæz ȝwelc reofunȝ. ȝ ȝwelce zeflitu. ȝ zemoz. ȝ domar. buton þ ælc bit ðær weafleceſ ðe him on zenumen biþ. oððe eft oþreſ zicraþ. Ða andȝwarode⁵ ic. ȝ cræp. Ʊenoh rýhte þu ȝwýart. ȝwa hit iſ ȝwa þu reȝrt. Ða cræp he. For þiſum þinȝum beþearf ælc mon fultumer to eacan him ſelfum þ he mæze zehaldan hiſ welan. Ða cræp ic. Ðwa oðræcð þær. Ða cræp he. Ʊiſ he nauht næfde þær þe he onðrede þ he ȝorleoran þorfte. þonne ne ðorfte he na maran fultumer þonne hiſ ſelfer. Ða cræp ic. Soþ þu reȝrt. Ða onȝac je Ʊiſdom ȝarlice. ȝ cræp. Eala þ me þincþ riþerpearð þinȝ ælceſ monner zepunan ȝ ælceſ monner wíllan þ⁶ ic nu ſeczan wílle. þ iſ. þætte þonan ðe hi teohhiaþ þ hi ȝcýlan eadiȝrian weorþan. þ hi weorþaþ ðonan eapmrian ȝ earȝrian.⁷ ȝorðam zif hi lýtler hþæt habbaþ. þonne beþurfon hi þ hi oleccan þæm æfter ȝwiþe þe æniȝre wuhte mare habbað. ȝam hi þýrþon. ȝam hi ne þurþon. hi wíllaþ þeah. Ðwær iſ ðonne ȝeo zemetȝunȝ. oððe hwa hæfþ hi. oððe hþonne cýmþ heo. þ heo mæze adriſan þa eorþþo⁸ ȝram þæm welezum eallunȝa. ȝwa he mare hæfþ. ȝwa he ma monna⁹ oleccan ȝceal. Ðwærþer þa wełzan nu næfpe ne hincȝiȝe.¹⁰ ne ne þýrþte. ne ne cale.¹¹ ic wene þeah þ þu wílle nu cweþan þ þa wełzan habban mid hþam hi mæzen þæt eall zebetan. Ac þeah þu nu ȝwa cweþe. hit ne maȝon þa wełzan eallunȝa zebetan. þeah hi ȝume hþile mæzen.

^v Boet. lib. iii. prosa 3.—Atqui hoc quoque, &c.

¹ Cott. ȝumþe. ² Cott. þýrþe. ³ Cott. þara. ⁴ Cott. on. ⁵ Cott. andrýrþe. ⁶ Cott. þe. ⁷ Bod. eaphran. ⁸ Cott. ȝumþa. ⁹ Bod. marpan. ¹⁰ Cott. hincȝe. ¹¹ Cott. ka'e.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæg eacan¹ þ̅ mon ælce ðæg panap. forþam þe reo menniſce pæbl. þe næfne gefylled ne biþ. pilnaþ ælce ðæg hƿæt hƿez þiſe² populd pelan. ægzþer ze pæzler. ze metere. ze drýnceſ. ze manezra þinza to eacan þam. forþam niſ nan mon ſpa peliſ. þ̅ he mapan ne þýrfe. Ac reo zicunz ne cann³ zemet. ne næfne ne biþ zehealben on þære niðþearfe. ac pilnaþ ſimle mapan þonne he þurfe. Ic nat hri⁴ ze fultruriaþ þam hreorenþan pelan. nu hi ne maizon eorpe pædle eop fram adon. Ac ze ecaþ eorpe erimðe⁵ mið þam þe hi eop to cumap :

§ III.^w Ða re ſiðdom þa þiſ ſpell aſæd hæfde. þa onzan he eft ziddian.⁶ 7 þuſ ſinzenþe cƿæþ. Ðpelc fremu býþ þam pelzan zicere þ̅ he zegaderize unzerum þiſra pelena 7 ælceſ zimcýnneſ zenoz bezite. 7 þeah he erize hiſ land mið ðuſenð ſula. 7 þeah eall þeſ miðþaneapð ſie hiſ anpealde underþeodeþ. ne læt he hiſ nanpuht of þiſ miðþaneapðe mið him mape þonne he bprohte hiðer :

CAPUT XXVII.*

§ I. TƿA⁷ ðing mæg ze peopþſcipe 7 ze anpeald zedon. ziſ he becýmþ to þam dýriſan. he mæg hine zedon peopþne. 7 andrýn eoprum dýrgum. Ac þonecan⁸ þe he þone anpeald forlæt. oððe ze anpeald hine. þonne ne biþ he nauþer þam dýreþan ne peopþ. ne andrýne. Ðræþer nu ze anpeald hæbbe þone þear þ̅ he aſciſcize⁹ unþearaſ. 7 aþýrþalize¹⁰ of ſicra manna Œode. 7 plantize ðær cƿæftaſ on. Ic ſat þeah þ̅ ze eopþica anpeald næfne ne ſæþþ þa cƿæftaſ. ac liþ and zadræþ unþearaſ. 7 ðonne hi zegadræþ hæfþ.¹¹ þonne eopaþ¹² he hi nalleſ ne hið. forþam þara ſicra manna unþearaſ manize men zeſeop. forþam þe hi manize cunnon. and manize him mið beoð. forþam þe ſimle ſeopþaþ ýmbe þone anpeald. 7 hine eac forſeop. ðonne þe zeſeod þ̅ he cýmð to ðam pýrþetan. 7 to þam þe uſ unpeopþote bioþ. for þam þingum pæſ zið þ̅ ze þiſa Catulur hine zebealz. 7 ſpa unzefræzlice forcƿæð Nonium ðone ſican. for-

^w Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

^x Boet. lib. iii. proſa 4.—Sed dignitates honorabilem, &c.

¹ Cott. ýcan. ² Cott. hƿæſ hi uſu þýrreſ. ³ Cott. con. ⁴ Bod. hu. ⁵ Cott. pædle. ⁶ Cott. ziddiſan. ⁷ Cott. zu. ⁸ Bod. þanecan. ⁹ Bod. aſcýſe cize. ¹⁰ Bod. pýrþalize. ¹¹ ac liþð and zadræþ unþearaſ 7 þonne hi zegadræþ hæfð, deest in MS. Bod. ¹² Bod. and þonne eopað.

remedy it, though they somehow may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette rittan on ȝereneþum ȝcriþræne. micel riðo mið Romþarum ƿær ꝥ þær nan e oþre on ne ȝettan.¹ buton þa ƿeorþertan. Ða forȝeah ȝe Latuluf hine for þi he þær on rittan ȝceolde. forþam he hine ƿiȝte ȝriþe unȝerceanþiȝne ȝ ȝriþe unȝemetfærtne. Ða onȝan ȝe Latuluf him ȝriȝettan on. ȝe Latuluf ƿær heretoȝa on Rome. ȝriþe ȝerceanþiȝman. ne forȝape he no þone oþerne ȝra ȝriþe. ȝiȝ he nan ȝice ne nænne anpeald næfde :

§ II.^y Ðreþer þu nu mæȝe onȝitan hu micelne unpeorþȝcipe ȝe anpald² brenȝþ þam unmedeman. ȝiȝ he hine underfetzþ. forþam ælceȝ monneȝ ýfel biþ ðý openre. ȝiȝ he anpeald hæfþ. Ac ȝereȝe me nu. ic aȝciȝe þe þu Boetiuf. hri þu ȝra manigfeald ýfel hæfdeȝt ȝ ȝra micle unepneȝre on þam ȝice þa hriþe þe ðu hit hæfdeȝt. oððe forþri þu hit eft þinum unpillan³ forlete. Ðu ne ƿaȝt þu ꝥ hit næȝ for nanum oþrum þinȝum. buton forþam ðe ðu noldeȝt on eallum ðinȝum beon ȝeþræpe þæȝ unrihtȝiȝan cýnuȝeȝ⁴ pillan Ðeodriceȝ. forþam þe þu hine onȝeate on eallum þinȝum unpeorþne þæȝ anpealdeȝ. ȝriþe ȝceamleapne ȝ unȝeþræpne.⁵ buton ælcum ȝodum⁶ þeape. forþam þe ne maȝon nauht eaþe ȝecȝan ꝥ þa ýfelan riene ȝode.⁷ þeah hi anpeald habban. Ne ƿurde þu þeah na adriþen ȝrom Ðeodrice. ne he ðe na ne forȝape. ȝiȝ ðe licode hiȝ ðýriȝ ȝ hiȝ unrihtȝiȝneȝ ȝra ƿel ȝra hiȝ ðýȝeȝum ðeorlinȝum ðýðe. Eif þu nu ȝeȝape ȝumne ȝriþe ƿiȝne man. þe hæfde ȝriþe ȝoda⁸ oþerhýða. and ƿæpe þeah ȝriþe eapm ȝ ȝriþe unȝeræliȝ. hreþer ðu ƿoldeȝt cƿeþan ꝥ he ƿæpe unȝýriþe anpealdeȝ ȝ peorþȝcipeȝ. Ða andȝropeðe Boetiuf ȝ cƿæþ. Neȝe la neȝe. ȝiȝ ic hine ȝpelcne ȝemete.⁹ ne cƿæpe ic næfne ꝥ he riene unpeorþe anpealdeȝ ȝ peorþȝcipeȝ. Ac ælceȝ me þincþ ꝥ he riene ƿýriþe þe on þiȝȝe ƿoruld e iȝ. Ða cƿæþ ȝe ȝriðom. Ælc cƿæft hæfþ hiȝ ȝundorȝiȝe. ȝ þa ȝiȝe ȝ þone¹⁰ peorþȝcipe þe he hæfþ. he forȝiȝþ ȝriþe hreþe ælcum þara¹¹ ðe hine lufað. ȝra ȝra ȝriðom iȝ ȝe hehtea cƿæft. ȝ ȝe¹² hæfþ on him ȝeoper oþne cƿæftaȝ. þara iȝ an ƿæȝcipe. oþer metȝunȝ.¹³ þriððe iȝ ellen. ȝeoriþe riht-

^y Boet. lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

¹ Cott. for þæm hit ƿær þa ȝriþe micel riðo mið Romþarum ꝥ þær nan e oðre an ne ȝæton. ² Bod. ap. ³ Cott. unpillum. ⁴ Bod. þineȝ. ⁵ Bod. unȝeþræpne. ⁶ Cott. ȝoodum. ⁷ Cott. ȝoode. ⁸ Cott. ȝooda. ⁹ Cott. mette. ¹⁰ Bod. þaȝiȝe þone. ¹¹ Cott. bæme þe. ¹² Cott. he. ¹³ Cott. ȝemetȝunȝ.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

riſnes. Se ƿiſdom zedeþ hiſ luſiendar ƿiſe. 7 ƿæpe.¹ 7 zemet-
 færte. 7 zefýlbiſe. 7 rihtƿiſe. 7 ælceſ zoder² þeara he zefýllþ
 ðone ðe hine luſað. ꝥ ne maƿon ðon þa þe þone anpeald habbaþ
 ƿiſſe ƿopulde. ne maƿon hi nænne cræft forziſan þam þe hi³
 luſiað of hiopa pelan. ziſ hi hine on heopa zecýnde nabbað. Be
 þam iſ ƿriþe ƿreotol ꝥ þa ƿican on ðam ƿopulþpelan nabbaþ
 nænne ƿundor cræft. Ac him biþ ƿe pela utane cumen. 7 he
 ne mæz utane nauht aznes habban. Liefenc nu hræþer æniſ
 mon beo aþý⁴ unpeorþra þe hine manize men forziþ.⁵ ziſ
 þonne æniſ mon aþý unpeorþra biþ. þonne biþ ælc ðýri man
 þe⁶ unpeorþra. þe he mare ƿice hæfþ ælcum ƿiſum men. Be
 þam iſ zenoz ƿreotol. ꝥ ƿe anpeald 7 ƿe pela ne mæz hiſ
 pealþenð⁷ zedon no þý peorþron.⁸ Ac he hine zedeþ þý unpe-
 orþran⁹ þe he him tocýmþ. ziſ he ær ne dohte. ƿra biþ eac ƿe
 pela 7 ƿe anpeald þý ƿýrpa. ziſ ƿe ne ðeah þe hine ah. æzþer
 hiopa biþ ðý forcuþra ziſ hi hi zemetar :

§ III.^z Ac ic þe mæz eape zereccan be ƿumere biſne. ꝥ þu
 miht zenoz ƿreotole onziſton ꝥ þiſ andþearde hiſ iſ ƿriþe anlic
 ſceade. 7 on þære ſceade nan mon¹⁰ ne mæz bezitan þa forþan
 zefæþa. Ðu ƿenſt þu nu. ziſ hþelc ƿriþe ƿice mon ƿýrþ adriſen
 of hiſ earde. oþþe on hiſ hlaforþeſ æpenðe færþ. cýmþ ðonne
 on ælþeodiz folc. þær þær hine nan man ne can. ne he nænne¹¹
 mon. ne ſurþum ꝥ zedeode ne can. ƿenſt ðu mæze hiſ¹² ƿice
 hine þær on lanðe ƿýrþne zedon. Ac ic ƿat ꝥ he ne mæz. Lif
 þonne ƿe peorþſcipe þam pelan zecýnde ƿære. 7 hiſ azen ƿære.
 oþþe eft ƿe pela þær pelezan azen ƿære. þonne ne mihte he hine
 na¹³ forlætan. ƿære ƿe man on ƿelcum lanðe ƿelce he ƿære
 þe he ahte. þonne ƿære hiſ pela and hiſ peorþſcipe mið him.
 Ac forþam þe ƿe pela 7 ƿe anpeald hiſ azene ne beoþ. for þý
 hi hine forlætað.¹⁴ 7 forþý þe hi nan zecýnðelic zod¹⁵ on him
 ſelfum nabbaþ. for ðý hi loſiaþ ƿra ƿra ſceadu. oþþe ſmec. þeah
 ƿe leaſa pena and ſio ræðelſe þara ðýriſena monna tiohhie ꝥ
 ƿe anpeald ſie¹⁶ ꝥ hehſte zod.¹⁷ Ac hiſ biþ eall oþer. þonne þa
 ƿican beoþ oþer tpeza. oþþe on ælþeode.¹⁸ oððe on hiopa

^z Boet. lib. iii. proſa 4.—Atque ut agnoscas veram, &c.

¹ Bod. peorþe. ² Cott. zooder. ³ Bod. hine. ⁴ Cott. aþe. ⁵ Bod.
 forþeon. ⁶ Cott. ðýriſ mon þý. ⁷ Bod. anpeald. ⁸ Cott. peorþran.
⁹ Bod. ƿýrpan. ¹⁰ Cott. forþæm on bæm nan mon. ¹¹ Bod. ne ænne.
¹² Cott. hiſ pela 7 hiſ. ¹³ Cott. no. ¹⁴ Bod. forlætan. ¹⁵ Cott.
 zood. ¹⁶ Cott. 7 ƿe pela ſie. ¹⁷ Cott. zood. ¹⁸ Cott. ellenðe.

prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

azēnre zecýþþe¹ mið zērcēadrīfum monnum. þonne biþ æzþer zē þam rīan. zē þam ælþeodezan hīr þela for nauht. riððan hī onzītaþ ꝥ hī næron for nanum cræfte zecopene.² buton for ðýrgezef folcef herīnze. Ac þær hī ænīze ruht aznef oððe zecýndelicef zodef an³ heora anpealde hæfðon. þonne hæfðen hī ꝥ mið him. þeah he þæt rice forleton. ne forleton hī no ꝥ zecýndelice zod.⁴ Ac řimle him polde ꝥ řýlzean 7 hī řimle þeorþe zedon. řæron hī on řpelcum lande řpelce hī řæron :

§ IV.^a Nu þu miht onzītan ꝥ ře þela 7 ře anpeald nænne mon ne mazan on ellende þeorþne zedon. ic řat þeah þu þene þæt hī on heora azēnre cýþþe ealne reż mæzen. Ac þeah þu hīr þene. ic řat ꝥ hī ne mazon. Ðīc řæf zeo⁵ zēonð ealle Romana mearce ꝥ heretozan. 7 domerāf. 7 þa mařmhýrðar. ðe ꝥ řeoh heolbon. þe mon ðam řerðmonnum on zearpe řellan řceolde. and ða rīreřtan⁶ rītan hæfðon mæřtne þeorþřcīpe. Nu þonne oþer tpeza. oððe þara nan nīf. oþþe hī nanne þeorþřcīpe nabbar. zīf hīra ænīz īf. řpa hīc biþ be ælcum þara řīnza þe azen zod⁷ 7 zecýndelic nabbar on him řelfum. oþþe hīle hīc biþ to tælēne. oþþe hīle hīc biþ to herīzanne. Ac hīræt řīncþ þe þonne on þam řelan 7 on þæm anpealde řýnřumer oððe nýtrýrþeř. nu hī nanef ðīnzer zenoz nabbar. ne hī nauht aznef zodeř⁸ nabbar. ne nauht þurhþunīender heora realdendum řellan na mazon :

CAPUT XXVIII.^b

ÐA ře řīřðom þa řīr řpell ařæð hæfðe. þa onzan he eft zīððīzan⁹ 7 þur cræþ. Ðeah nu ře unrihtřīra cýning Neřon hīne zērcýrpte mið eallum þam řlītezerřtum reðdum. 7 mið ælcef cýnneř zīmmum zezlenzðe. hu ne řæf he þeah ælcum řītum laþ 7 unþeorþ. 7 ælcef unþeareř 7 řīpenluřteř řull. Ðræt he þeah þeorþode hīr ðeorlīnzar mið miclum řelum. Ac hīræt řæf hīm řý bet. Ðrelc zērcēadrīf mon mihte cpeřan þæt he aþý þeorþra reare þeah he hīne þeorþode :

^a Boet. lib. iii. prosa 4.—Sed hoc apud exteras nationes, &c.

^b Boet. lib. iii. meřrum 4.—Quamvis se Tyrio superbus ostro, &c.

¹ Cott. cýðþe. ² Cott. zecopenne. ³ Cott. zooder on. ⁴ Cott. zood. ⁵ Cott. řīo, ⁶ Bod. řerřan, ⁷ Cott. zood, ⁸ Cott. zooder. ⁹ Cott. zīeððīan,

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.^c

§ I. ÐA ge Ʊyrðom þa þyr leoþ arungen hæfde. Ða ongan he eft Ʊpelligan¹ 7 þyr cƱæþ. Ðræþer þu nu rene þ þær cýninges zereþræden. 7 ge pela. 7 ge anpeald. þe he zif þ hir deorþingum. mæze ænigne mon zedon þeligne oððe pealþendne. Ða andƱroþede ic 7 cƱæþ. forþþi ne mazon hi :. Ðræt is on ðisse andþearðan hife Ʊynþumpe 7 betere ðonne þær cýninges folzaþ. 7 hir neareft. 7 riððan pela 7 anpeald :. Ða andƱroþede ge Ʊyrðom and cƱæð. Seze me nu. hræþer þu æfre zehýrðeft þ he angum þara. þe ær uf þære. eallunga þurþrunode. oððe þenft ðu hræþer hine æniz þara ealne þez habban mæze þe hine nu hæfð. Ðu ne þaft ðu þ te ealle bec Ʊint fulle² þara þirna þara monna þe ær uf þeran. and ælc mon þat þara ðe nu leoþ þ þ manezum cýninge onþearf ge anpeald 7 ge pela. oð þæt³ he eft þearþ þæðla. Eala ea is þ þonne forþeorþfullic pela þe nauþer ne mæz ne hine þelfne zehæaldan. ne hir hlaforð. to ðon þ he ne þurþe⁴ mapan fultumer. oððe hi beoþ bezen forþealden. Ðu ne is þ þeah geo eorpe hehste zezælp þara cýninga anpeald. 7 þeah zif þam cýninge æniges Ʊillan þana biþ. þonne lýtlaþ þ hir anpeald. 7 eþ hir ermpa. for þý biþ Ʊimle ða eorpe zezælp on Ʊumum þingum unzezælpþa.⁵ Ðræt þa cýningaz. þeah hi manezþa⁶ ðeoda⁷ pealdan.⁸ ne pealdþ hi pealh eallra þara þe hi pealdan þoldon. Ac beoþ forþam Ʊriþe⁹ eapme on heora Mode. forþý hi nabbþ Ʊume þara þe hi habban þoldon. forþam ic þat þ ge cýning þe zicþene biþ. þ he hæfþ mapan¹⁰ ermpþe þonne anpeald. forþam cƱæþ geo Ʊum cýning þe unþihtlice þenz to Ʊice. Eala hræt þ bið zezæliz mon ðe him ealneþez ne hanzað nacod þreorð ofer þam hearþe be Ʊmalan þræde. Ʊpa Ʊpa me¹¹ Ʊimle zic¹² ðýde. Ðu þincþ þe nu hu þe ge pela 7 ge anpeald licize. nu hý næfre ne biþ butan eze. 7 eapþorum. 7 forþum. Ðræt þu þaft þæt ælc cýning þolde beon¹³ butan ðifum. 7 habban ðeah anpeald zif he mihte.

^c Boet. lib. iii. prosa 5.—An vero regna Regumque, &c.

¹ Cott. Ʊpellian. ² Cott. fulla. ³ Bod. oðþe þ. ⁴ Cott. þýrþe.

⁵ Cott. unþælþa. ⁶ Cott. mæniz þer. ⁷ Cott. þioda. ⁸ Cott. pealden.

⁹ Bod. Ʊpa. ¹⁰ Cott. mapon. ¹¹ Bod. næ. ¹² Cott. zic Ʊýmle.

¹³ Cott. bion.

CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic waz þæt he ne mæg. Ðý ic wunðrige. forþri hi gilpan
 fælcet anwealdet. Ðreþer ðe nu ðince þæt ge man micelne anweald
 hæbbe 7 ge riþe zefæliþ. þe gimle wilnað ðær ðe he bezitan ne
 mæg. oððe wenre ðu þæt ge geol¹ riþe zefæliþ. þe gimle mid
 micelum² weneþe færiþ. oððe eft ge þe æzþer ondræt. ze ðone
 ðe hine ondræt. ze ðone þe hine na³ ne ondræt. Ðreþer þe
 nu þince þæt ge mon micelne anweald hæbbe. ðe him jelfum
 þincþ þæt he nænne næbbe. gpa gpa nu manegum men þincþ þæt he
 nænne næbbe buton he hæbbe manigne man þe him here.⁴
 Ðræt wille þe nu mare⁵ gprecan be þam cýninge 7 be his fol-
 zerum. buton⁶ þæt ælc zefceadriþ man mæg witan þæt hi beoþ full
 earne 7 full unmihtige. Ðu magan þa cýningas ofþacan oððe
 forþelan hiopa⁷ unmihte. þonne hi ne magan⁸ nænne weorþ-
 rice forþþringan buton heora wezna fultume :

§ II.^d Ðræt wille þe nu elles recgan be ðam⁹ ðeznum. buton
 þæt þæt þær of zebýreþ þæt hi weorþaþ beþeafode ælcne are. ze
 furþum þær feoreþ. fram heora¹⁰ leaþan¹¹ cýninge. Ðræt þe
 witon þæt ge unmihtiga cýning Nepon wolde hatan his azenne
 mægirtre. 7 his forþerfæder acpellan. þær nama þær Seneca.
 ge þær uðwita. Ða he ða onfunde þæt he deað beon geolde. ða
 beað he ealle¹² his æhta riþ his feore. þa nolde ge cýning þær
 onfon. ne him his feoreþ zeunnan. ða he þa þæt ongeat. þa ze-
 ceaf he him þone deap þæt him¹³ mon oflete blodeþ on þam¹⁴
 earne. 7 þa ðýde mon gpa. Ðræt þe eac zeherdon þæt Papirianus
 þær Antoninuse ðam Kæreþe ealra his deorlinga¹⁵ beforzort.
 7 ealles his folcet mærtne anweald¹⁶ hæfde. Ac he hine het ze-
 bindan and riððan ofþlean. Ðræt ealle men witon þæt ge Seneca
 þær Nepon. 7 Papirianus Antonie þa weorþetan. 7 þa leo-
 fetan. 7 mærtne anweald¹⁷ hæfdon. ze on hiopa hirede. ze
 buton. 7 ðeah buton ælcere geýlde wurdon fordone. Ðræt hi
 wilodon bezen eallon mæzene¹⁸ þæt þa hlaforðas naman gpa
 hræt gpa hi hæfdon 7 leton hi libban. ac hi ne mihton¹⁹ þæt
 bezitan. forþam þara cýninga wælhweorþeþ þær to þam heard
 þæt heora²⁰ earmetto ne mihton nauht forþandan. ne huru

^d Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

¹ Cott. rie. ² Cott. micle. ³ Cott. no. ⁴ Bod. hipe. ⁵ Cott. ma nu.
⁶ Cott. butan. ⁷ Cott. heora. ⁸ Cott. magon. ⁹ Cott. þæm.
¹⁰ Cott. fram hiopa. ¹¹ Bod. leoþan. ¹² Cott. ealla. ¹³ Cott. hine.
¹⁴ Cott. þæm. ¹⁵ Cott. ðýplinga. ¹⁶ Cott. mærtu anwald.
¹⁷ Cott. anwald. ¹⁸ eallon mæzene, desunt in MS. Cott. ¹⁹ Cott. mihten.
²⁰ Cott. hiopa.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dýdon swa hræfer swa hý¹ dýdon. ne dohte him ða napper ðeah hi sceoldon þæt feorh alætan. forþan² se þe hir ær tide ne tiolap. ðonne biþ hir on tid untilað.³ Ðu licap ðe nu se anweald⁴ 7 se þela. nu ðu zehýred hæfret þæt hine man⁵ napper⁶ buton⁷ ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hræt forfrod geo menigz þara fpeonða þam deorlingum⁸ þara cýninga. oððe hræt forfrent heo ænzum men. forþam⁹ ða friend cumaþ mid ðam¹⁰ þelan. 7 eft mid þam þelan zepitað. buton swiþe fepara. Ac þa frynd¹¹ þe hine ær for þam¹² þelan lufiaþ. þa zepitaþ eft mid þam þelan. 7 feorþaþ ðonne to feondum. buton þa feparan þe hine ær for lufum¹³ 7 for tpeorum lufedon þa hine woldon ðeah lufien þeah he earum wære. þa him puniaþ. þwelc is wýra wol oððe ænzum men mare ðaru þonne he hæbbe on hir zeferrædenne and on hir neperfe feond on fpeonðer anlicnerfe :

§ III.^e Ða se Swiðdom þis spell afeh¹⁴ hæfde. þa ongan he eft ringan 7 þis cwæp. Ðe se wille fullice anweald azan. he sceal tilian æperfe þæt he hæbbe anweald his azener moder. 7 ne se to unzerifenlice underweod his unþearum. 7 ado of his Wode unzerifenlice ýmbhogan. forlæte þa seofunga his eorwpa. Ðeah he nu wicrige ofer eallne middan zearð. from earþearðum oð werteþearðne. from Indæum. þæt is se swearc ende þisfes middanearðes. of þæt iland þe se hatað Thýle. þæt is on þam norþperc ende ðisfes middanearðes. þær ne biþ napper ne on sumera niht. ne on rintpa dæg. þeah he nu þæs ealles wealde. næfþ he no se maran anweald. zif he his wzefancer anweald næfþ. and zif he hine ne wpenaþ wiþ þa unþearas þe se ær ýmbwppæcon :

CAPUT XXX.^f

§ I. ÐA se Swiðdom þa þas witte afunzen hæfde. þa ongan he eft recgan spell 7 cwæp. Is þæt unzerifenlic wuldor ðisse worulde 7 swiþe leaf. be þam¹⁵ wæs zeo¹⁶ ringende sum sceop. ða he

^e Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

^f Boet. lib. iii. prosa 6.—Gloria uero quam fallax sapere, &c.

¹ Cott. hi. ² Cott. forþæm ³ Bod. unloð. ⁴ Cott. anwald. ⁵ Cott. mon. ⁶ Cott. napper ne. ⁷ Cott. butan. ⁸ Cott. diorlingum. ⁹ Cott. forþon. ¹⁰ Cott. þæm. ¹¹ Cott. friend. ¹² Cott. þæm. ¹³ Bod. luum. ¹⁴ Cott. afehaz. ¹⁵ Cott. þæm. ¹⁶ Cott. zio.

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forſſeah þiſ anpearðe liſ. he cræþ.¹ Eala pulðor² þiſſe worulðe. ea. forþri³ ðe hatan⁴ ðýriſe men mið leaſſe ſtemne pulðor. nu þu nane earþ.⁵ forþam⁶ þe ma manna hæfþ micelne ſilp.⁷ 7 micelne⁸ pulðor. 7 micelne weorþſcipe. for ðýriſer folcer penan. þonne he hæbbe for hiſ zepýrhtum. Ac zeſe⁹ me nu hræt unzeuſenlicre ſie þonne þ. oððe forþri¹⁰ hi ne¹¹ maſan heora¹² ma ſceamiſan ðonne faſnian.¹³ ðonne hi zeheoraþ þ him man on liþ. ðeah mon nu hþone zoðra¹⁴ mið rihte heuſe. ne ſceal he na ðe maþor¹⁵ to ungemetlice faſnian þæſ folcer worða. Ac þæſ he ſceal faſnian.¹⁶ þ hi him foð on ſecggaþ. ðeah he nu þæſ faſniſe þ hi hiſ naman bræðan. ne biþ he no þe maþor¹⁷ ſpa brað ſpa¹⁸ he teohgaþ.¹⁹ forþæm hi hine ne maſon to-bræðan zeonð ealle eorþan. þeah hi on ſumum lande mæzen. forþam þeah he ſeo²⁰ anum zeheped. ðonne biþ he oþrum unheped. þeah he on ðam lande ſeo mære. ðonne biþ he on oþrum unmære.²¹ forþæm iſ ðæſ folcer hliſa ælcum men for nauht to habbenne. forþæm hi²² to ælcum men²³ ne cýmþ be hiſ zepýrhtum. ne hupu nanum ealne wez ne puniaþ.²⁴ Leſenc nu æreft be ðam zebýrdum. ziſ hra þæſ ſilp.²⁵ hu iðel 7 hu unnýt ſe ſilp²⁶ biþ. forþam ðe ælc mon paþ þ ealle men of anum fæðer comon 7 of anre meder. Oððe eft be ðæſ folcer hliſan 7 be heora heuſiſe.²⁷ ic nat²⁸ hræt we ðæſ faſniaþ.²⁹ ðeah ða nu foremære ſeon.³⁰ ðe folciſce men heuſiſað. ðeah beoþ³¹ þa foremærpan³² 7 rihtlicran to heuſiſenne. þa ðe beoþ³³ mið cræftum zepýrþode.³⁴ forþam³⁵ ðe nan mon ne biþ mið rihte for oþreſ zoðe. ne for hiſ cræftum no ðý mæppa ne no ðý zehepedra³⁶ ziſ he hine ſelf næfþ : · Þræþer ðu nu beo apý fæzerra for oþreſ manneſ fæzere. biþ men ful lýtle þý bet þeah he zoðne fæðer hæbbe. ziſ he ſelf to nauhte ne mæz. forþam ic lære þ ðu fæzeniſe oþerra manna zoðer³⁷ 7 heora æpelo to þon ſriþe þ ðu ne tilige ðe

¹ Cott. þa cræð he. ² Cott. pulður. ³ Cott. forþrý. ⁴ Cott. haten. ⁵ Cott. nan neapz. ⁶ Cott. forþæm. ⁷ Cott. ſilp. ⁸ Cott. micel. ⁹ Cott. ſe. ¹⁰ Cott. forþrý. ¹¹ Bod. hine. Cott. hi. ¹² Cott. hiora. ¹³ Cott. faſnian. ¹⁴ Cott. zoðra. ¹⁵ Cott. no þý hræþor. ¹⁶ Cott. faſnian. ¹⁷ Cott. þý hræþor. ¹⁸ ſpa, deest in MS. Cott. ¹⁹ Cott. tihhað. ²⁰ Cott. ſie. ²¹ Bod. læſſe. ²² Bod. hi. Cott. he. ²³ men, deest in MS. Cott. ²⁴ Cott. punað. ²⁵ Bod. ſelpð. ²⁶ Cott. ſilp. ²⁷ Bod. heuſe. ²⁸ Bod. paþ. ²⁹ Bod. faſinað. ³⁰ Cott. ſien. ³¹ Cott. bioð. ³² Bod. foremærpan. ³³ Cott. bioð. ³⁴ Cott. zeuſþode. ³⁵ Cott. forþæm. ³⁶ Cott. hepedra. ³⁷ Cott. zoðer.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

ſelfum azner. forþam¹ ðe ælcer monner Ʒoð² Ʒ hiƷ æpelo bioþ ma on ðam Mode. ðonne on þam³ flærcce. Ðæt an ic Ʒat þeah Ʒoðer⁴ on þam æpelo. þ̅ manizne mon Ʒceamaþ þ̅ he Ʒeorþe⁵ ƷýrƷa ðonne hiƷ elþran Ʒæron. Ʒ forþæm hiƷaþ ealle⁶ mæzne þ̅ he Ʒoðe þara betƷtena Ʒumer ðeaper Ʒ hiƷ cƷæftaƷ Ʒefon :⁷

§ II.⁸ Ða Ʒe ƷiƷðom ða ðiƷ Ʒpell aƷeht⁸ hæfðe. ða onƷan he ƷiƷƷan ýmbe þ̅ ilce Ʒ cƷæþ. ÐƷæt ealle men hæfðon Ʒelice ne fruman. forþam hi ealle coman of anum fæðer Ʒ of anre meðer. ealle hi beoþ ƷiƷ Ʒelice acenneðe. niƷ þ̅ nan Ʒunðor. forþam ðe an God iƷ fæðer eallra ƷerƷeafta. forþam he hi ealle ƷerƷeor Ʒ ealra Ʒelt. Se ſelf þæƷe Ʒunnan leoht. Ʒ ðam monan. Ʒ ealle tunƷla Ʒeret. Ðe ƷerƷeor men on eorþan. Ʒe Ʒaðerode ða Ʒaula Ʒ ðone lichoman mið hiƷ þam anƷealbe. Ʒ ealle menn ƷerƷeor emn æþele on ðæƷe fruman Ʒecýnðe. ÐƷi ofeƷmodiƷe Ʒe ðonne ofeƷ oþre men for eorþum Ʒebýrðum buton anƷeorice. nu Ʒe nanne ne maƷon metan unæþelne. ac ealle ƷiƷt emn æðele. ƷiƷ Ʒe Ʒillað þone fruman Ʒceaft Ʒeþencan. Ʒ ðone ƷcƷpend. Ʒ ƷiƷþan eoper⁹ ælcer acenneðneƷe. Ac þa Ʒýht æpelo bið on þam Mode. næƷ on þam flærcce. ƷƷa ƷƷa þe æƷ fæðon. Ac ælc mon ðe allunƷa unðerþeodeð bið unþearum. forlæt hiƷ ƷcƷpend. Ʒ hiƷ fruman Ʒceaft. Ʒ hiƷ æpelo. Ʒ ðonan Ʒýrþ anæþelað of þ̅ he Ʒýrþ unæþele :.

CAPUT XXXI.^h

§ I. ÐA Ʒe ƷiƷðom ða ðiƷ leoþ¹⁰ aƷunƷen hæfðe. þa onƷan he eƷt ƷecƷan Ʒpell. Ʒ þiƷ cƷæþ. ÐƷæt Ʒoðer¹¹ maƷan þe ƷecƷan on þa flærclican unþearaƷ. forþam ƷƷa hƷa ƷƷa hi forlætan Ʒile. he Ʒceal Ʒepolian miccle neapaneƷe Ʒ manizge Ʒearfoþu. forþam Ʒeo ofeƷfýll Ʒimle Ʒet unþearaƷ. Ʒ ða unþearaƷ habbaþ ofeƷþearfe hƷeopƷunƷa. Ʒ Ʒeo hƷeopƷunƷ ne beoþ na butan ƷorƷe Ʒ buton neapaneƷe. Éala eap hu maneƷa abla. Ʒ hu micel ƷaƷ. Ʒ hu micle¹² Ʒæccan. Ʒ hu micle unƷioctneƷe Ʒe hæfþ. ðe þone ƷonƷiƷllan hæfþ on ðiƷƷe ƷoƷulðe. Ʒ hu micle ma þenƷt ðu þ̅ hi

⁸ Boet. lib. iii. metrum 6.—Omne hominum genus, &c.

^h Boet. lib. iii. prosa 7.—Quid autem de corporis voluptatibus, &c.

¹ Cott. forþæm. ² Cott. Ʒoð. ³ Cott. þæm. ⁴ Cott. Ʒoðer.

⁵ Cott. Ʒeorþe. ⁶ Bod. eallon. ⁷ Bod. Ʒeþeon. ⁸ Cott. aƷeht.

⁹ Bod. et Cott. eoper. ¹⁰ Cott. leoð. ¹¹ Cott. Ʒoðer. ¹² Cott.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

geýlon habban æfter þiſſe populde eblean heora geeapnunga.¹
 ſwa ſwa þiſ acenþ bearn 7 þrofaþ² micel earfoþu. æfter þam
 ðe heo ær micelne luſt þurh teah. for þý ic nat³ hræt þa
 populd luſtaf mýrezer⁴ brenzaþ heora⁵ luſizendum. Liſ nu
 hpa⁶ criþ þ þe geo⁷ zeræliſ. þe ðe hiſ populd luſtum⁸ eallum
 fulzæþ. hri nýle⁹ he cpeþan eac þ ða nýtenu feon zeræliſe.¹⁰
 forþam¹¹ ðe heora¹² willa to nanum oþrum þingum niſ adenod.
 buton to ziferneſſe 7 to wænneſſe. Sriþe zerunſum¹³ hit biþ
 þ mon þiſ hæbbe¹⁴ 7 bearn. Ac þeah manize bearn beoþ ze-
 rtrýneþ¹⁵ to heora¹⁶ elðrena forþýrde. forþam þe maniz þiſ
 ſreht¹⁷ for hiſe bearne ær heo hit forþbrunzan¹⁸ mæze. 7 þe
 leornodon eac þ hwiſum zebýrde ſriþe unzerunelic 7 unze-
 cýndelic ýfel. þ ða bearn zetweoredon betruh him 7 ſiebedon
 ýmbe ðone fæder. ze ſurþon.¹⁹ þ þýrſe wæf. þe zeheorðon²⁰
 zeo zeara on ealdum ſpellum. þ ſum ſunu offloze hiſ fæder.
 ic nat humeta. buton þe witon þ hit unmenniſchlic²¹ dæd wæf.
 Ðwæt ælc mon mæz witan hu hefiz forz men beoþ geo zemen
 hiſ bearna. ne ðearf ic ðe ðeah þ ſeczan. forþam ðu hit hæfſt
 aſanðað be²² þe ſelfum. Be wære hæfezan²³ zemenne bearna.
 cwæþ min mæziſter Eurýrðeſ. þ hwiſum zebýrde ðam hearð-
 fælegum.²⁴ þ him wære betere wæt he bearn nærþe ðonne he
 hæfþe : .

§ II.¹ Ða þe Wiſdom ða þiſ ſpell aſeht hæfþe. ða onzan he
 eft ziddian.²⁵ 7 þur ſinzenbe cwæþ. Ðwæt þe ýfela willa un-
 riht hæmedeſ zedrefð fulneah ælceſ libbendeſ monneſ Mod.
 Ðwa ſwa geo beo ſceal loſian. þonne heo hræt ýrringa ſtingþ.
 ſwa ſceal ælce ſapl forweorðan æfter ðam unriht hæmede.
 buton þe mon hweorfe to zode : .

¹ Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

¹ Cott. eapnunga.

² Cott. bearneacen þiſ þrofaþ.

³ Bod. pat.

⁴ Cott. mýrzer.

⁵ Cott. hioþa.

⁶ hpa, deest in MS. Cott.

⁷ Cott.

⁸ Bod. luſtaf.

⁹ Cott. nele.

¹⁰ Cott. netenu ſien zerælegu.

¹¹ Cott. forþam.

¹² Cott. hioþa.

¹³ Cott. þýnſum.

¹⁴ Cott. hadde.

¹⁵ Cott. zertrýneþ.

¹⁶ Cott. hioþa.

¹⁷ Cott. forþſreht.

¹⁸ Cott.

¹⁹ Cott. ſurþum.

²⁰ Cott. heþdon.

²¹ Cott. unmen-

²² Bod. aſunden bi.

²³ Cott. hifezan.

²⁴ Cott. hearð-

²⁵ Bod. zedðian.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.^k

§ I. ÐA ge Ʊifðom ða þif leof aƱunzen hæfðe. þa onzan he eft Ʊpellizan¹ Ʊ ður cræþ. Forþam niƱ nan tƱeo þ þæf and-pearða Ʊela amerþ Ʊ læt² ða men ðe beoþ atilhte to þam Ʊoþum Ʊerfælþum. Ʊ he nænne ne mæƱ ƱebƱunzan³ þær he him Ʊehet. þ if æt ðam hehƱtan Ʊoðe.⁴ Ac ic ðe mæƱ mið feaum Ʊorðum Ʊereczan hu manezra ýfela ða Ʊelan Ʊint Ʊerýlbe. Þræt þu ðonne mæne mið þære ƱitƱunze þæf feoƱ. nu þu hit na hu eller bezitan ne miht. buton þu hit Ʊorþtele. oððe Ʊereafize. oððe aberecize. Ʊ þær þær hit ðe Ʊexþ⁵ þonne Ʊanap hit oþrum. Ðu ƱoldeƱt nu beon⁶ Ʊoremære on ƱeorþƱcipe. ac Ʊif þu þ habban Ʊilt. þonne Ʊcealt þu oleccan Ʊiþe earmlice and Ʊiþe eadmoðlice þam⁷ þe þe to þam Ʊerfultumian mæƱe. Ʊif þu ðe Ʊilt ðon manezra beteran Ʊ Ʊeorþran. ðonne Ʊcealt þu ðe lætan aneƱ Ʊýrran. Þu ne if þ ðonne Ʊum ðæl ermba.⁸ þæt mon Ʊra ƱæƱelice⁹ Ʊcýle culƱian to ðam¹⁰ þe him Ʊifan Ʊcýle. AnƱealdeƱ þu ƱilnaƱt. ac ðu hine næfpe oþƱorƱne ne bezitƱt. Ʊor ælþeodeƱum. Ʊ Ʊet¹¹ ma Ʊor ðinum azenum monnum Ʊ maƱum.¹² ƱilþeƱ þu ƱiƱneƱt. ac þu hine ne miht habban oþƱorƱne. Ʊorþam ðu Ʊcealt habban Ʊimle hƱæt hƱeƱ¹³ Ʊiþe-pearðeƱ Ʊ unƱetereƱ.¹⁴ Ðu ƱoldeƱt nu bƱucan unƱemethceƱe ƱrænneƱe. ac ðe Ʊillaþ ðonne Ʊorþeon ƱoðeƱ¹⁵ þeopaf. Ʊorþam þe þin Ʊerize¹⁶ ƱlæƱc haƱaf þin anƱeald. nalæƱ þu hiƱ. Þu mæƱ mon earmlicoƱ Ʊebæron. þonne mon hine unðerþeode¹⁷ hiƱ ƱereƱan ƱlæƱce. Ʊ nelle hiƱ ƱerceadƱian Ʊaule. Þræþer Ʊe nu feon¹⁸ manan on eoþrum lichoman ðonne elþenð. oððe Ʊtenz-
 man¹⁹ ðonne leo oððe feapƱ. oððe ƱriƱtran þonne tiƱriƱ þ ðeop. Ʊ ðeah þu Ʊære eallra monna ƱæƱroƱt on Ʊilte. and þonne ƱoldeƱt Ʊeopmlice æfteƱ Ʊifðome ƱƱýruzan. oþþæt þu Ʊullice miht onƱeate. ðonne mihterƱ²⁰ þu Ʊeotole onƱiton þ ealle ða

^k Boet. lib. iii. prosa 8.—Nihil igitur dubium est, &c.

¹ Cott. Ʊpellian. ² Cott. mýrð Ʊ let. ³ Cott. mæƱe bƱunzan. ⁴ Cott. Ʊoðe. ⁵ Bod. Ʊeax. ⁶ Cott. bion. ⁷ Cott. þæm. ⁸ Cott. ýrmba.

⁹ Cott. ƱeƱelice. ¹⁰ Cott. þæm. ¹¹ Cott. Ʊit. ¹² Cott. mæƱum.

¹³ Cott. hƱuƱu. ¹⁴ Cott. unƱetereƱ. ¹⁵ Cott. Ʊoðe ƱoðeƱ. ¹⁶ Cott. Ʊerize.

¹⁷ Cott. unðerþeode. ¹⁸ Cott. Ʊien. ¹⁹ Bod. Ʊtenzra.

²⁰ Cott. meahterƱ.

CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid: and wheresoever it increases to thee, it decreases to others? Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him? Of power thou art desirous? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous? But thou canst not have it without care: for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it; then mightest thou clearly perceive

mæzno 7 þa cræftar. ðe pe ær ýmbe grræcon. ne rint to riþmetanne¹ riþ ðære garle cræfta ænne. Ðræc nu Ƴiřdom iř an anlere cræft þære garle. 7 ðeah pe riton ealle þ he rie² betera þonne ealle ða oþre cræftar. ðe pe ær ýmbe grræcon : .

§ II.¹ Behealþar nu ða riðzilneŷre. 7 þa færtneŷre. 7 ða hræðferneŷre þiřŷer heořener. ðonne maŷan ze onŷiton þ he iř ealles nauht riþ hiř ŷeoppend to metenne 7 riþ hiř pealðend. Ac hri ne læte ze eop þonne aþreotan. þ ze ne runderien 7 ne herižen þ te unnýttre iř. þ iř þer eorþlica pela. gpa gpa re heořon iř betera and healicra 7 fæzerpa ðonne eall hiř innunz. buton monnum anum. gpa iř þæř monneř lichoma betera 7 ðeorpýriþpa ðonne ealle hiř æhta. Ac hu micle piuce þe ðonne reo garl betere 7 ðeorpýriþre ðonne re lichoma. Ælc zeřceafc iř to arianne be hire andeřne.³ 7 řýmle riø hehřte gpiþořc řorþæm⁴ iř re zødcunða anpeald⁵ to arianne. 7 to řýndrianne. 7 to reorþianne ořer ealle⁶ oþra zeřceafca. Se rihte þæř lichoman iř riþre řlonðe.⁷ 7 riþre teðre. and riþre anlic eorþan blořtmum. ðeah nu hra reo⁸ gpa fæzer. gpa gpa Alcibiader re æðelinz þæř. ziř hra biþ gpa řceaprene⁹ þ he mæze hine ðurhreon. gpa gpa Ariřtoceles re uðrita řæðe þæt ðeor þære. þ mihte ælc ruht þurhreon. ze treora. ze řurþum řtanar. þæt ðeor pe hatað lox. ziř ðonne hra þære gpa řceapriene þ he mihte ðone cniht ðurhreon¹⁰ ðe pe ær ýmbe grræcon. ðonne ne řuhte he him no innon¹¹ gpa fæzer gpa he utan řuhte. peah ðu nu hram fæzer řince. ne biþ hit no řý řaþor¹² gpa. ac reo unzeřceadriřneř heora eažena hi mýřp¹³ þ hi ne mažon onŷiton þ hi pe řceariþ utan. næř innan. Ac zeřencap nu riþre zeorþlice 7 zeřceadriřlice řmeap¹⁴ hrelc þæř řlæřchican zøð¹⁵ riene. 7 ða zeřælþa pe ze nu unzemethlice řilniar. ðonne mažon ze řreotole onzeotan þ þæř lichoman fæzer 7 hiř řtreon ða mažon beon afeorped¹⁶ mid þreora ðaža řeřre. Forþam ic pe pecce eall þ ic pe ær rehte.¹⁷ forþam ic polðe pe openlice zeřeccan on ðam ende ðiřer capitulān. þte ealle þar andreardān zøð¹⁸ ne mažon zelæřtan heora luřienðum þ

¹ Boet. lib. iii. prosa 8.—Respicite cœli spatium, &c.

¹ Cott. metanne. ² Cott. iř. ³ Bod. and eřne. ⁴ řýmle riø hehřte gpiþořc řorþæm, desunt in MS. Bod. ⁵ Cott. anpalð. ⁶ Cott. ealla. ⁷ Bod. řlonðe. ⁸ Cott. riē. ⁹ Cott. řceapriene. ¹⁰ Cott. þurþrion. ¹¹ Cott. innan. ¹² Cott. hræþor. ¹³ Bod. eažan hi amepað. ¹⁴ Cott. řmeažeað. ¹⁵ Cott. zøðð. ¹⁶ Cott. řtrengo mæž bion ařýřped. ¹⁷ Cott. peahce. ¹⁸ Cott. zøðð.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehataþ. ꝥ iſ ꝥ hehſte ƒoð¹ ꝥ hi him gehataþ. Ðeah hi nu ƒeƒabeſiſen ealle þaſ andſeaſðan ƒoð.² nabbaf hi no ðe þaſop fullſnemod ƒoð³ on þam. ne hi ne maƒon ƒeðon heopa luſiendaf ſƒa peliƒe ſƒa ſƒa hi polðon :·

§ III.^m Ða ſe ſƒiſðom ða þiſ ſƒell aſeht hæſðe. þa onƒan he eſt ƒiððiƒen. ƒ þuſ ſiſƒenðe cƒæþ. Eala þa. hu heſiƒ ƒ hu ſƒe-cenðlic ꝥ ðýſiƒ iſ ðe ða eaſman men ƒeðpelaf ƒ alæſ of þam ſihtaſ peƒe. ſe peƒ iſ Ēoð. Ðƒæþeſi ƒe nu ſeƒan ƒoð on tƒeopum. ic ƒat ðeah ꝥ ƒe hit þæſi ne ſeƒaf. ne ſiððe ƒe hit no. ſopþam ðe ealle men ſiſon ꝥ hit þæſi ne ƒeact. ðe ma þe ƒiſmaſ ƒeact on ſiſƒeaſðum. Ðƒæþeſi ƒe nu ſeſtan eoſeſi netſ on ða hehſtan ðune. ðonne ƒe ſiſcian ſillaþ. ic ƒat ðeah ꝥ ƒe hit þæſi ne ſeſtaþ. Ðƒæþeſi ƒe nu eoſeſi huñðaf and eoſeſi net ut on ða ſæ læðon. ðonne ƒe huñcian ſillaþ. ic ƒene þeah ꝥ ƒe hi ðonne ſeſton up on ðunum. ƒ innon þuðum. Ðƒæſt ꝥ iſ þunðoplic þæſt ƒeoſiſfulle men ſiſon ꝥ hi ſeulon ſeƒan be ſæ ƒaſoþe. ƒ be æa ofſum æƒþeſi ƒe hƒite ƒiſmaſ. ƒe ƒeaðe. ƒ ælceſ cýnneſ ƒiſmcýn. ƒ hi ſiſon eac on hƒelcum ƒæteſum ƒ on æƒþeleſa ea muþum hi ſeulun ſeƒan ſiſeaf. ƒ ealne ſiſne andſeaſðan þelan hi ſiſon hƒæſ hi ſeƒan ſeulun. ƒ þone ſƒiþe unafſoſenlice ſeƒaf. Ac hit iſ ſƒiþe eaſmlic ðiſƒ ꝥ ða ðýſeƒan men ſiſt ælceſ ðomeſ ſƒa bliñðe. ꝥ hi nýſon hƒæſi ða ſoþan ƒeſælþa ſiſt ƒehýððe. ne ſuþum nane luſt-bæſneſſe nabbaf hi to ſeƒanne. ac þeñaf ꝥ hi mæƒon on þiſſum lænan ƒ on ðiſum ðeaðlicum ðiſƒum ſiñðan ða ſoþan ƒeſælþa. ꝥ iſ Ēoð. Ic nat nu hu ic mæƒe heopa ðýſiƒ eall ſƒa ſƒeotole aſeƒcan ƒ ſƒa ſƒiþe ƒeſælan ſƒa ic polðe. ſopþam hi ſiſt eaſmpan ƒ ðýſiƒſan ƒ unƒeſælſiƒſan ðonne ic hit aſeƒan mæƒe. ſelan ƒ þeoſiſcipeſ hi ſillaþ. ƒ ðonne hi hine habbaþ. ðonne þeñaf hi ſƒa unƒeſiſfulle þæſt hi habban ða ſoþan ƒeſælþa :·

CAPUT XXXIII.ⁿ

§ I. ĒENOĒ ic ðe hæbbe nu ƒeſeht⁴ ýmbe þa anlicneſſa ƒ ýmbe ða ſeaðƒa þæſe ſoþan ƒeſælþe. Ac ƒiſ þu nu ſƒeotole ƒeƒnaſan miht ða anlicneſſa þæſe ſoþan ƒeſælþe. ðonne ſiþþan

^m Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

ⁿ Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

¹ Cott. ƒoðð. ² Cott. ƒoðð. ³ Cott. ƒoðð. ⁴ Cott. ƒeſeact.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

17 þearf þ̅ ic þe hi ſelfe zetece.¹ Ða andþryde ic 7 cþæþ. Nu ic onzite openlice þætte ælcef zodeþ² zenoz niſ on ðiſum populþ pelan. ne æltæpe anpealþ niſ on nanum populþ rice. ne ſe ſoþa peopþſcipe niſ on ðiſſe populþe. ne þa. mæſtan mæriþa ne rint on þýſſe populþ zýlþe. ne ſeo hehþte bliſ niſ on þam flæſchlicum luſtum. Ða andþropeþe ſe ſiſdom 7 cþæþ. Þræþer þu nu fullice onzite foſþri hit þonne ſſa ſeo.³ Ða andþpareþe ic 7 cþæþ. Ðeah ic hiſ nu hþæt hþeþ⁴ onzite. ic polþe ðeah hit fullicor 7 openlicor of ðe onzitan. Ða andþropeþe ſe ſiſdom 7 cþæþ. Lenoz ſſeotol hit iſ þætte zod⁵ iſ anþealþ 7 unto-ðæliþlic. þeah hine ðýriþe men on maniz ðælan.⁶ ðonne hi ðþelizende⁷ ſecap þ̅ hehþte zod on ða ſamþan⁸ zefceafþa. Þræþer þu nu pene þ̅ ſe nauhter⁹ maþan ne ðurþe. ſe ðe mæſtne anpealþ hæþþ þiſſe populþe Ða andþpareþe ic eft 7 cþæþ. Ne ſecþe ic no þ̅ he nauhter¹⁰ maþan ne ðurþe. foſþam ic pat þ̅ nan niſ ſſa¹¹ þeliz þ̅ he ſumeſ eacan ne þurþe. Ða andþropeþe ſe ſiſdom and cþæþ. Lenoz riht ðu ſezþ. ðeah hþa anpealþ hæbbe. zif oþer hæþþ maþan. beþearf ſe unſþrenþra þæſ ſþrenþran ſultumeſ. Ða cþæþ ic. Eall hit iſ ſſa ðu ſezþ. Ða cþæþ ſe ſiſdom. Ðeah mon nu anpealþ 7 zenýht to tþæm þingum nemne. ðeah hit iſ an. Ða cþæþ ic. Sþa me ðinceþ. Ða he cþæþ. ſenþt þu nu þ̅ ſe anpealþ 7 þ̅ zenihþt ſeo¹² to foſþeonne. oðþe eft ſþiþor to peopþianne ðonne oþþe zod.¹³ Ða cþæþ ic. Ne mæþ nænne mon þæſ tþeoþan þ̅ te anpealþ 7 zenihþt iſ to peopþianne. Ða cþæþ he. Uton nu. zif þe ſſa þince. zeecan¹⁴ þone anpealþ 7 þ̅ zenihþt. ðon þæſ peopþſcipe to. 7 zereccan þonne þa þþeo to anum. Ða andþropeþe ic and cþæþ. Uton þæſ foſþam hit iſ ſoþ. Ða cþæþ he. Þræþer þe þonne þýnce unþeopþ 7 unmæþlic ſeo zezaðerþunþ ðara þþeoþa þinga. ðonne þa þþeo biþ to anum zedon. oþþe hþæþer hit ðe eft þince eallþa þinga peopþlicorþ 7 mæþlicorþ. zif þu æniþne mon cuþerþ ðara þe hæþþe ælcef þinþer¹⁵ anpealþ. 7 ælcne peopþſcipe hæþþe. ſſa foſþ þ̅ he na maþan ne þoþþe. zefenc nu hu peopþlic 7 hu foþemæþlic ðe polþe ſe mon þincan. and ðeah he nu þa þþeo hæþþe. zif he næþe hliþeadiþ.¹⁶ ðonne þæþe him

¹ Cott. zetæce.² Cott. zoodeþ.³ Cott. ſe.⁴ Cott. hþuþu.⁵ Bod. et Cott. Loð.⁶ Cott. toðælan.⁷ Cott. ðþolende.⁸ Cott.

ſamþan.

⁹ Cott. nauhter.¹⁰ Cott. nauhter.¹¹ Cott. þæſ.¹² Cott.

ſe.

¹³ Cott. oðþu zoode.¹⁴ Cott. ecan.¹⁵ Cott. þinceþ.¹⁶ Bod.

hliþ zeadiþ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

ðeah sumes weorðscipes wana. Ða cwæþ ic. Ne mæz ic þæs oþracan. Ða cwæþ he. Ðu ne is þ þ ðonne zenoz weotol. þ we sculon ðon ða hlweaðiznesse to ðam þrum. 7 ðon þa weore to anum. Ða cwæþ ic. Ðæt is cýn. Ða cwæþ he. Hwæþer þu nu wene þ we auht blipe we ðe ealle þas weore hæfþ. mife beoþ we bliþ. 7 mæz ðon eall þ þ he wile. and nanes ðinges maran ne beþearf¹ ðonne he hæfþ. Ða cwæþ ic. Ne mæz ic næfre gewencan gif he wele weare. 7 þ eall hæfðe. hronon him ænig unrotnes cuman sceolde. Ða cwæþ he. Swa weah is to gewencenne. þ þa we þing ðe we ær ýmbe gwræcon. weah hi tonemde weon² mid wordum. þ hit is eall an ðing. ðonne hi gewaderode beoþ. þ is anweald. 7 genýht. 7 fore mærnas. 7 weorðscipe. 7 bliþ :

§ II. Ða we ðing. ðonne hi ealle gewaderode beoð. ðonne. biþ þ weod. forþam ða we ealle nan mennisc man fullice habban ne mæz ða hwile ðe he on þisse wordde biþ. Ac þonne ða we þing. swa we ær cwædon. ealle³ gewadwode beoþ.⁴ ðonne beoþ hit eall an ðing. 7 þ an þing biþ weod. 7 he biþ anweald untodæled. weah hi ær on manig tonemned weare. Ða andgrodde ic 7 cwæþ. Ðisse ic eom ealles gewara. Ða cwæþ he. Ðeah nu weod anweald weo⁵ and untodæled. swa swa he is. we mennisc gewerola hine todælf on monig mid heora unnytum wordum. Ælc mon tohhaþ him þ to weletum godde ðæt þ he⁶ weorð lufað. ðonne lufað sum wæc. sum elles hwæc. þ biþ þonne his god þ he wear weorð lufað. ðonne hi ðonne heora god on swa manige⁷ dælas todælas. ðonne metað hi nauwer ne god wele. ne þone dæl godes ðe hi weorð lufað. ðonne hi hine wele ðon ealne ætgædere. nabbað ðonne nauwer ne hine ealne. ne ðone dæl ðe hi wear of dýdon. For ði ne sint ælc mon þ he wecþ. for ðý he hit on riht ne wecþ. we wecað wear we findan ne maran. ðonne we wecað eall god on anum gode.⁸ Ða cwæþ ic. Ðæt is soþ. Ða cwæþ he. Ðonne we mon wædla biþ. ne willað he nanes anwealdes. ac willað⁹ wean. 7 flihþ ða wædle. Ne weorc he nauht æfter ðam.¹⁰ hu he foremæroft weo.¹¹ ne nan mon eac ne bezt wæc he æfter ne weorc.¹² he ðonne weorc ealle¹³

^o Boet. lib. iii. prosa 9.—Hoc igitur, quod est unum, &c.

¹ Cott. wearf. ² Cott. wen. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott. we. ⁶ Cott. gewæletum þ þ he. ⁷ Cott. monige. ⁸ Cott. godd on anum gode. ⁹ Cott. he wilnað. ¹⁰ Cott. þæm. ¹¹ Cott. we. ¹² Cott. winð. ¹³ Cott. winð ealla.

theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

hiȝ ƿopulð æfter þam¹ ƿelan. and ƿorlæt manigne ƿopulð luȝt
 ƿiþ þam² ðe he þone ƿelan bezite 7 zehealde. ƿorþam³ þe hiȝ
 hine lȝȝt ofeƿ ealle ofpre⁴ ðinȝ. Eȝ he hine ðonne bezit. ðonne
 þyncþ him þ he næbbe zenoz. buton he hæbbe eac anpealð⁵
 þær to. ƿorþam⁶ þe him þincþ þ he ne mæȝe ðone ƿelan buton
 anpealde⁷ zehealdan. Ne him eac næfpe zenoz ne þincþ ær he
 hæbbe eall þ hine lȝȝt. ƿorþam⁸ ðe ðone ƿelan⁹ lȝȝt anpealdeȝ.¹⁰
 7 ðone anpealde¹¹ lȝȝt ƿeorþȝcipeȝ. 7 þone ƿeorþȝcipe lȝȝt
 mæȝþa. Siððan he þær ƿelan full biþ. þonne þincþ him þ he
 hæbbe ælcne ƿillan. ȝiȝ he hæbbe anpealð. 7 ȝerelþ¹² eallne
 ðone ƿelan æfter ðam anpealde. buton he hine mið læȝran
 bezitan mæȝe. 7 ƿorlæt ælcne ofeȝne ƿeorþȝcipe ƿiþ ðam þe
 he mæȝe to þam anpealde cuman. 7 ðonne ȝetideþ¹³ oft. þonne
 he eall ƿiþ anpealde ȝereald hæfþ þ þ he hæfde. þ he næfþ
 nauþeȝ ne ðone anpealð. ne eac þ þæt he ƿiþ fealde. ac ƿiþ
 ðonne ȝra earu þ he næfþ ƿurþon¹⁴ þa neoð þearfe ane. þ iȝ
 ƿiȝt. 7 ƿæða. ƿilnaþ ðeah þonne þære neaðþearfe. næȝ ðæȝ an-
 pealdeȝ. ȝe ȝræcon ær be ðam ƿiȝ ȝerelþum. þ iȝ ƿela. 7
 anpealð. 7 ƿeorþȝcipe. 7 ƿore mæȝneȝ. 7 ƿilla. Nu hæbbe þe ȝe-
 reht¹⁵ be ƿelan. 7 be anpealde. and þ ilce þe maȝon ƿeccan be
 þam þrum þe þe unareht¹⁶ habbaþ. þ iȝ ƿeorþȝcipe. 7 ƿore-
 mæȝneȝ. 7 ƿilla. Ðar¹⁷ þreo þinȝ. 7 ða tƿa.¹⁸ ðe þe ær nemdon.
 þeah hƿa þene¹⁹ þ he on heora anra hƿylcum mæȝe habban
 fulla²⁰ ȝerælþa. ne býþ hit no ðȝ hƿaþor ȝra. ðeah hi hiȝ
 ƿilniȝen. buton hi þa ƿiȝ ealle habban. Ða andȝƿorode ic 7
 cƿæþ. Ðæt ȝculon þe ðonne ðon. nu þu cƿiȝt þ þe ne maȝon
 on ðæra²¹ anra hƿilcum þ hehte ȝoð²² habban and ða fullan
 ȝerælþa. ne þe hupu ne þenaþ þ ure anra hƿelc ða ƿiȝ ealle
 ætȝæðeȝe bezite. Ða andȝƿorode he 7 cƿæþ. Eȝ hƿa ƿilnaþ þ
 he ða ƿiȝ ealle hæbbe. ðonne ƿilnaþ he þara hehteana ȝerælþa.
 Ac he ne mæȝ ða fullice bezitan on þiȝe ƿopulde. ƿorþam
 ðeah he ealle ða ƿiȝ ȝerælþa bezite. ðonne ne biþ hit ðeah þ
 hehte ȝoð.²³ ne ða feleȝtan ȝerælþa. ƿorþam he ne beoþ ece.
 Ða andȝƿorode ic 7 cƿæþ. Nu ic onȝite zenoz ȝreotole þ ða
 feleȝtan ȝerælþa ne ȝind on ðiȝe ƿopulde. Ða cƿæþ he. Ne

¹ Cott. þæm. ² Cott. þæm. ³ Cott. ƿorþæm. ⁴ Cott. eal oðru.

⁵ anpalð. eac, deest in MS. Cott.

⁶ Cott. ƿorþæm.

⁷ Cott. an-

ȝalde. ⁸ Cott. ƿorþon. ⁹ Cott. ƿeleȝan. ¹⁰ Cott. anpaldeȝ.

¹¹ Cott.

anpalde. ¹² Cott. ȝerælð. ¹³ Cott. ȝebȝpeð. ¹⁴ ƿurþum. ¹⁵ Cott.

ȝereht. ¹⁶ Cott. unpeht. ¹⁷ Cott. Ða. ¹⁸ Cott. tu. ¹⁹ Bod.

ȝære. ²⁰ Cott. fulla. ²¹ Bod. þære. ²² Cott. ȝoð. ²³ Cott.

ȝoð.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessaries, that is, food and clothing. He then is desirous of necessaries, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þijre andþearðan hife ƿrýrian æfter ðam ƿorðum ƿerælpum. ne þær þenan þ he heþ mæge ƿod¹ ƿenoz ƿinðan. Ða cræþ ic. Ðoþ ðu ƿerzt :

§ III.^p Ða cræþ he. Ic þene nu þ ic ðe habbe ƿenoz ƿeræð ýmbe þa learan ƿerælpæ. Ac ic ƿolde nu þ ðu þendezt þin inzeþanc fram þam learan ƿerælpum. þonne onzizt þu ƿriþe ƿaþe² ða ƿoþan ƿerælpæ þe ic þe ær zehet þ ic ðe eorþian ƿolde. Ða cræþ ic. Ge ƿurþum ða ðýrize³ men onzizt þatte fulla ƿerælpæ ƿint. ðeah he þær ne ƿien þær he heora þenaþ. Ðu me zehete nu lýtle ær þ þu hi ƿoldezt me zetæcan. Ac þær me ðincþ þ þ beo ƿeo ƿoþe 7 ƿeo fullfræmede ƿerælp. ðe mæz ælcum hipe ƿolzera ƿellan þurþunizendne þelan.⁴ 7 ecne anþeald. 7 ƿinðalne þeorþzipe. 7 ece mæþþe.⁵ 7 fulle zenýht. ze ƿurþum þ ic cpeþe ƿie ƿeo ƿoþe ƿerælp ðe an þijra ƿiþa mæz fullice ƿorzifan. þorþam ðe on ælcum anum hi ƿint ealle. þorþam ic ƿecze þaz ƿorð ðe. ƿor þý ic ƿille þ þu ƿite þ þe cride ƿriþe fæzt iz on minum Mode. ƿra fæzt þ hi ƿ me nan man zedþelizgan⁶ ne mæz. Ða cræþ he. Eala cniht. hþæt⁷ þu earþ ƿeræliz þ þu hit ƿra onziten hæfzt. Ac ic ƿolde þ ƿit ƿrýnedon zit æfter ðam þe þe ƿana iz. Ða cræþ ic. Hþæt iz þ þonne. Ða cræþ he. ƿenzt þu hþæþer æniz þijra andþearðana ƿooda þe mæge ƿellan fulle ƿerælpæ. Ða andþarode ic. 7 cræþ. Nat ic nan þuht on þýr andþearðan hife þe ƿþelc zifan mæge. Ða cræþ he. Ðaz andþearðan ƿod⁸ ƿint anlicneþra ðæf ecan ƿodeþ.⁹ næf full ƿod.¹⁰ þorþam hi ne maizon ƿoþ ƿod¹¹ 7 full ƿod¹² þorzifan heora ƿolzerum. Ða cræþ ic. Ic eom ƿenoz þel zepafa ðæf þe þu ƿæzzt. Ða cræþ he. Nu þu ðonne ƿazt hþæt ða learan ƿerælpæ ƿint. and hþæt þa ƿoþan ƿerælpæ ƿint. nu ic ƿolde þ þu leorþodezt hu þu mihtezt becuman to ðam ƿorðum ƿerælpum. Ða cræþ ic. Þu ne zehete þu me zefýrn ær þ þu hit ƿoldezt me zetæcan. 7 me lýrte nu þ ƿriþe zeorþne zeheorþan.¹³ Ða cræþ he. Hþæt ƿculon þe nu ðon to þam¹⁴ þ þe mæzon cumon to ðam ƿorðum ƿerælpum. Hþæþer þe ƿcýlon biððan ðone ƿoðcunðan fulcum. æzþer ze on læfzan. ze on maþan. ƿra ƿra upe uprita ƿæde Plato. Ða cræþ ic. Ic þene þ þe ƿcýlon biððan ðone fæðer eallra þinza. þorþam þe ðe hine

^p Boet. lib. iii. prosa 9.—Habes igitur, inquit, et formam, &c.

¹ Cott. ær mæge ƿoð. ² Cott. hþæþe. ³ Cott. ðýreþan. ⁴ þurþunizendne þelan, desunt in MS. Bod. ⁵ Cott. mæþþa. ⁶ Cott. zedþellan. ⁷ Cott. þý. ⁸ Cott. ƿoð. ⁹ Cott. ƿoðeþ. ¹⁰ Cott. ƿoð. ¹¹ Cott. ƿoð. ¹² Cott. ƿoð. ¹³ Cott. zehepan. ¹⁴ Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

biddan nýle. ðonne ne zemet he hine. ne furþon¹ rihtne þez riþ hiſ ne aſedaþ. Ða cſæþ he. Sþiþe riýht² ðu rezſt. and onzan þa riuzan and ðuſ cſæþ.

§ IV.^q Eala Driýhten. hu micel 7 hu punþerlic þu eaſþ. ðu þe ealle þine zefceafra. zereþenlice 7 eac unzeſereþenlice. punþerlice zefceoſe 7 zefceadriþlice heoſa ſelzſt. ðu þe tida fram miððaneariþeſ ſruman oþ ðone ende enþebýrþlice zefetteſt. ſſa þ̅ te hi æzþer ze ſoþð ſaſaþ. ze eſtcumað. þu þe ealle ða unſtillan zefceafra to þinum ſillan aſtýſaſt. 7 ðu ſelſ ſimle ſtill and unareþþeðlic ðuþiſunaf. ſoþþamþe nan mihtizſa þe niſ. ne nan þin zelica. ne þe nan neoðþeafþ ne lærþe to riþcanne þ̅ þ̅ ðu ſoþhteſt. ac mið þinum azenum ſillan. 7 mið þinum azenum anſealde þu ealle ðinſ zepoþhteſt. ðeah ðu heoſa nanef ne beſoþſte. Sþiþe punþerlic iſ þ̅ zecýnþ þineſ zodeſ. ſoþþamþe hiſ iſ eall an. ðu 7 ðin zodeſ. þ̅ zode na uton cumen to þe. ac hiſ iſ ðin azen. ac eall þ̅ þe zodeſ habbaþ on þiſſe ſoþulþe. þ̅ uſ iſ uton cumen. þ̅ iſ ſrom þe. næſſt þu nanne andan to nanum þinze. ſoþþamþe nan cſæſtizſa iſ ðonne þu. ne nan þin zelica. ſoþþam þu ealle zode mið þineſ anef zepeahhte zepoþhteſt 7 zepoþhteſt. Ne biſnode þe nan man. ſoþþam ðe nan ær þe næſ. þaſa þe auht oðþe nauht ſoþhte. Ac þu ealle þinſ zepoþhteſt ſiþe zode 7 ſiþe ſæzeſe. 7 þu ſelſ eaſt þ̅ hehſte zode 7 þ̅ ſæzeſeſte. ſſa ſſa þu ſelſ zepoþhteſt. þu zepoþhteſt þiſne miððan zeapþ. 7 hiſ ſelſt ſſa ſſa ðu ſilt. 7 þu ſelſ ðælſt eall zode ſſa ſſa ðu ſilt. 7 ealle zefceafra þu zefceoſe him zelice. 7 eac on ſumum þinſum ungelice. ðeah þu ða ealle zefceafra ane naman zenemþe. ealle þu nemþeſt tozæþeſe and hete ſoþulþ. 7 þeah ðone anne noman ðu toðæþeſt on ſeoſeſ zefceafra. an þæſa iſ eoſþe. oþeſ þæteſ. þiðþe lýſt. ſeoſþe ſýſ. ælcum þaſa ðu zefetteſt hiſ azene ſunþerſtoſe. 7 þeah ælc iſ riþ oþþe zenemneþ. 7 ſiþſumlice zebunden mið þinum bebode. ſſa þ̅ heoſa nan oþþeſ meapce ne oſeſeode. 7 ſe cýle zepoþode riþ ða hæto. 7 þ̅ þæt riþ ðam driýzum. eoſþan zecýnþ 7 þæteſeſ iſ cealb. ſie eoſþ iſ driýze 7 cealb. 7 þ̅ þæteſi þæt 7 cealb. ſie lýſt ðonne iſ zenemneþ þ̅ hio iſ æzþer ze cealb. ze þæt. ze ſeapm. niſ hiſ nan punþeſ. ſoþþamþe hio iſ zefceapen on þam miðle beſpux ðæſe driýzan 7 þæſe cealþan eoſþan. 7 þam haſan ſýſe. þ̅ ſýſ iſ ýſemeſt oſeſ eallum þiſſum ſoþulþ zefceafſum. ¶ unþoþlic iſ þ̅ þin zepeahhte.

^q Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

¹ Cott. ſuþþum.

² Cott. rihtze.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ þu hæfst æzþer zedon. ze ða zerceafta zemærrode betruх
 him. ze eac zemenzde. þa ðriȝan eorþan ȝ ða cealban undeȝ
 þam cealban wætere ȝ ꝥ wætan. ꝥ wæt hnerce ȝ florende wæteȝ
 hæbbe flor on wære wærtan eorðan. forþamþe hit ne mæz on
 him relfum zertandan. Ac reo eorþe hit helt ȝ be rumum
 ðæle fpilzþ. ȝ for þam fýpe heo biþ zeleht ꝥ hio zneþþ ȝ blepþ
 and weftmar brinzþ. forþam zif ꝥ wæteȝ hi ne zepwænbe. ðonne
 ðruȝode hio ȝ wurde todrifen mid þam wine fpa fpa duȝt oððe
 axe. ne mihte nanpuht libbenðeȝ ðære eorþan brucan. ne wæ
 wæteȝeȝ. ne on nauþrum earðiȝan for cile. zif þu hi hwæt
 hwæzuninga wiþ fýr ne zemenzdeȝt. Fundorlice cwæfte þu hit
 hæfst zerceapen ꝥ ꝥ fýr ne forwæriþ ꝥ wæteȝ ȝ ða eorþan.
 nu hit zemenzed iȝ wiþ æzþer. ne eft ꝥ wæteȝ and reo eorþe
 eallunȝa ne awæfceþ ꝥ fýr. wæw wæteȝeȝ aznu cýþ iȝ on eorþan.
 ȝ eac on lýfte. ȝ eft bufan þam roðore. ac ðæw fýweȝ aȝen
 fteðe iȝ ofeȝ eallum woruld zerceaftum zerepenlicum. ȝ weah
 hit iȝ zemenzed wiþ ealle zerceafta. ȝ ðeah ne mæz nane þara
 zerceafta eallunȝa orcuman. forþamþe hit næfþ leafe ðæw
 ælmihctiȝan. reo eorþe ðonne iȝ hefizre ȝ þiccre þonne ofra
 zerceafta. forþam hio iȝ niþor ðonne æniȝ ofru zerceaft
 buton þam roðore. forþam re roðor hine hæfþ ælce ðæz
 utane. ðeah he hipe napeȝ ne zenealæce. on ælcere ftope he
 iȝ hipe emn neah. ze ufan. ze neofon. ælc ðara zerceafta. þe
 þe zefýrn ær ýmbe fpuæcon. hæfþ hiȝ aȝenne earð on fund-
 ron. ȝ ðeah iȝ ælc wiþ ofeȝ zemenzed. forþamþe nan ðara ze-
 rceafta ne mæz bion buton ofeȝeȝ. ðeah hio unweotol re on
 ðære ofeȝeȝ. fpa fpa nu wæteȝ ȝ eorþe rint fwiþe earfoþe to
 zereonne oððe to onȝitonne ðýfzum monnum on fýpe. ȝ fpa
 weah hi rint wæw wiþ zemenzde. fpa iȝ eac wæw fýr on ðam
 ftanum ȝ on þam wæteȝeȝ. fwiþe earfoþ hape. ac hit iȝ ðeah
 þara. Ðu zebunde ꝥ fýr mid fwiþe unabindenlicum wacenum.
 ꝥ hit ne mæz cuman to hiȝ aȝenum earðe. ꝥ iȝ to þam mæftan
 fýpe ðe ofeȝ uȝ iȝ. þýlæw hit forlæte þa eorþan. ȝ ealle ofre
 zerceafta awrinðað for unȝemetlicum cýle. zif hit eallunȝa
 from zerte. Ðu zertapoladeȝt eorþan fwiþe fundorlice ȝ
 wæfthice ꝥ heo ne helt on nane healfe. ne on nanum eorþlic
 winȝe ne fteht. ne nanpuht eorþliceȝ hi ne healt. ꝥ hio ne riȝe.
 ȝ niȝ hipe ðonne efpe to weallanne of ðune ðonne up. Ðu eac
 þa þu wealban wæw on zepwærum limum fteȝeȝ. fpa ꝥ wære

creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

ƿaple þý lætfe ne býþ on ðam læftan ƿingre. ðe on eallum þam
 lichoman. for ði ic cƿæþ þ̅ ƿio ƿapul ƿæne þ̅uoƿeald. forþamþe
 uþritan reczaþ þ̅ hio hæbbe ð̅uo zecýnd. an ðara zecýnda iþ þ̅
 heo biþ ƿilniþende. oþer þ̅ hio biþ iƿriende. þ̅riðde þæt hio biþ
 zefceadriþ. tƿa ðara zecýndu habbaþ netenu. ƿƿa ƿame ƿƿa men.
 oþer ðara iþ ƿilnunþ. oþer iþ iƿrunþ. ac fe mon ana hæfþ ze-
 fceadriþneffe. nalleþ nan oðru zefceaf̅t. forþi he hæfþ oþer-
 þunþen ealle ða eorþlican zefceaf̅ta mið zefeah̅te 7 mið and-
 zite. forþam feo zefceadriþneþ fceal ƿealdan æþþer ze ðære
 ƿilnunþa ze þæf ýrreþ. forþam hio iþ fýnderlic cƿæft ðære
 ƿaple. Sƿa þu zefceope ða faule þ̅ hio fceolde ealne ƿeþ hƿear-
 fian on hipe fefþe.¹ ƿƿa ƿƿa eall þeþ roðor hƿerþþ. oððe ƿƿa ƿƿa
 hƿeol onhƿerþþ. fmeaþende ýmb hipe fceoppend. oððe ýmbe hi
 fefþe. oððe ýmbe ðar eorþlican zefceaf̅ta. ðonne hio þonne
 ýmbe hipe fciþpend fmeaþ. ðonne bið hio oþer hipe fefþe. ac
 þonne hio ýmbe hi fefþe fmeað. þonne biþ hio on hipe fefþe.
 and under hipe fefþe hio biþ þonne. ðonne heo luþaþ þar
 eorþlican þinþ. 7 ðara þundraþ. þ̅ræt þu Drihten forzeafe
 þam ƿaplum earð on hiofonum. 7 him þæri zifft ƿeorþlice zif̅a.
 ælcere be hipe zeeapnunþe. 7 zedeft þ̅ he fcinap f̅iþe beorhte.
 7 ðeah f̅iþe miþlice biþhtu. fume beorhtor. fume unbýrihtor.
 ƿƿa ƿƿa fteorpan. ælc be hiþ zeeapnunþa. þ̅ræt þu Drihten ze-
 zædepaft ða hiofonlicon ƿapla 7 ða eorþlican lichoman. 7 hi on
 ðiffe ƿopulde zemenþeft. ƿƿa ƿƿa hi f̅iom ðe hider comon. ƿƿa
 hi eac to ðe hionan funðiaþ. Ðu fýldeft þar eorþan mið miþt-
 licum cýnþenum netena. 7 hi f̅iþþan afeope miþtlicum fæde
 tƿeopa 7 ƿýrta. Forzif nu Drihten upum Modum þ̅ hi moton
 to þe aftizan þ̅rih ðar earfoþu þiffe ƿopulde. 7 of þiffum bi-
 feþum to þe cuman. 7 openum eazum upeþ Modes þe moten
 zefeon ðone æþelan æþelm ealra zoda. þ̅ ear̅t Ðu. Forzif uþ
 ðonne hale eazan upeþ Modes. þ̅ þe hi þonne moton afæftnian
 on þe. 7 toðriþ þone miþt ðe nu hanzaþ beforan upeþ Modes
 eazum. 7 onliht þa eazan mið ðinum leohte. forþam þu ear̅t
 ƿio biþhtu þæf foþan leohtes. 7 þu ear̅t feo feftes þæft foþ-
 fæftna. and þu zedeft þ̅ hi þe zefeop. þu ear̅t ealra þinþa
 f̅uma 7 ende. Ðu b̅riþt ealle þinþ buton zefþince. Ðu ear̅t
 æþþer ze ƿeþ. ze labþeop. zeo ƿio f̅tor þe fe ƿeþ to liþ. þe ealle
 men to funðiaþ : .

¹ Bod. et Cott. feþne.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.^r

§ I. ÐA se Ƴiŕdom þa þiŕ leoþ and þiŕ zebed aŕunzen hæfde. þa onzan he eft ŕpellian and þuŕ cŕæþ. Ic ŕene þæt hit ŕie nu æŕeŕt þeapŕ. ꝥ ic þe zeŕecce hŕæŕ ꝥ hehŕte Ƴoð iŕ. nu ic þe æŕi hæfde zeŕeht¹ hŕæt ic þæŕ. oððe hŕýlc ꝥ medeme Ƴoð þæŕ. hŕýlc ꝥ immedeme. ac² aneŕ þinzeŕ ic ðe ŕolde æŕeŕt acŕian.³ Þŕeþeŕi þu ŕene ꝥ æniƳ ðinƳ on þiŕŕe ƕoþulde ŕŕa Ƴoð ŕie ꝥ hit ðe mæze ŕoŕziŕan fulle zeŕæþa. ðý⁴ ic þe acŕize þý ic nolde ꝥ unc beŕŕice ænezu leaŕ anlicneŕ ŕoŕ ŕoþa zeŕæþa. ŕoŕ þý nan mon ne mæz oþþŕacan ꝥ ŕum Ƴoð ne ŕie ꝥ hehŕte. ŕŕa ŕŕa ŕum mical æŕelm Ƴ ðioŕ. Ƴ iŕmon manize bŕocaf Ƴ ŕiþan⁵ of. ŕoŕ ðý mon cŕiþ be ŕumum Ƴoðe ꝥ hit ne ŕie full Ƴoð. ŕoŕþam him biþ hŕæŕ hŕeƳ⁶ þana. and þeah ne biþ ealleŕ butan. ŕoŕþam ælc þinƳ ŕýþþ to nauhte Ƴiŕ hit nauht Ƴoðeŕ on him næŕþ. be þý þu miht onƳitan ꝥ of þam mæŕtan Ƴoðe cumaf ða læŕŕan Ƴoð. næŕ of þam læŕŕan þæt mæŕte. ðe⁷ ma þe ŕeo ea mæz ŕeoþþan to æŕelme. ac ŕe æŕelm mæz ŕeoþðan to ea. and ðeah ŕeo ea cýmð eft to þam æŕelme. ŕŕa cýmð ælc Ƴoð of Ƴoðe. and eft to him. and he iŕ þæt fulle Ƴoð. Ƴ ꝥ fullŕemeðe. ꝥ naner þillan þana ne biþ. Nu ðu miht ŕŕeotole onƳitan ꝥ ꝥ iŕ Ƴoð ŕeŕf. Þŕi ne miht þu zeþencan. Ƴiŕ nan þuht full næŕe. þonne næŕe nan þuht þana. Ƴ Ƴiŕ nan þuht þana næŕe. þonne næŕie nan þuht⁸ full. ŕoŕ þý biþ æniƳ full þinƳ. þe ŕum biþ þana. Ƴ ŕoŕ þý biþ æniƳ þinƳ þana. ðe ŕum biþ full. ælc þinƳ biþ fulloŕt on hiŕ azenum eaþða. Þŕý ne miht þu ðonne zeþencan Ƴiŕ on ænezum þiŕŕa eoŕþlicena Ƴoða æniƳeŕ þillan Ƴ æniƳeŕ Ƴoðeŕ þana iŕ. ðonne iŕ ŕum Ƴoð full ælceŕ þillan. Ƴ nuŕ naner Ƴoðeŕ þana. Ða andŕŕoþoðe ic Ƴ cŕæþ. Ðŕiþe ŕihtlice Ƴ ŕŕiþe zeŕceadþŕlice þu hæŕft me ofeŕcumen Ƴ zeŕanzen. ꝥ ic ne mæz no ŕiþceþeþan. ne ŕuþþum onzean ꝥ zeþencan. buton ꝥ hit iŕ eall ŕŕa ŕŕa ðu ŕezŕt :

§ II.^s Ða cŕæþ ŕe Ƴiŕdom. Nu ic ŕolde ꝥ þu þohteŕt zeonlice oþþe ꝥ þu onzeate hŕæŕ ŕeo fulle zeŕæþŕ ŕie. Þu ne

^r Boet. lib. iii. prosa 10.—Quoniam igitur quæ sit imperfecti, &c.

^s Boet. lib. iii. prosa 10.—Quo vero, inquit, habitet, &c.

¹ Cott. zeŕeahz. ² hŕýlc ꝥ immedeme ac, desunt in MS. Bod. ³ Cott. acŕian. ⁴ Cott. þe. ⁵ Cott. ŕiþa. ⁶ Cott. hŕuƳu. ⁷ Cott. þon.

⁸ þana Ƴ Ƴiŕ nan þuht þana næŕe. þonne næŕe nan þuht, desunt in MS. Bod.

CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldst consider studiously until thou discover where the full happi-

ƿarƿ ƿu nu ƿ þ eall moncýn iƿ anmoðlice ƿeƿara þ ƿoð iƿ ƿƿuma ealƿa ƿoða 7 ƿealðenð eallƿa ƿeƿcearƿa. he iƿ þ hehƿte ƿoð.¹ ne nænne monn nu þær ne tƿeoþ. ƿoþam þe he nauht nýton betere. ne ƿurþum nauht emn ƿoðeƿ. ƿoþam iƿ ƿeƿþ ælc ƿeƿceaðƿiƿneƿ 7 ealle men þ ilce anðettaþ þ ƿoð ƿie þ hehƿte ƿoð. ƿoþam þe hi tæcniap þ eall ƿoð on him ƿý.² ƿoþæm ƿiƿ hit ƿƿa nære. ðonne nære he þ þ he ƿehaten iƿ. oþþe æniƿ þinƿ æƿ ƿære. oþþe æltæƿƿe. ðonne ƿære þæt betere ðonne he. Ac ƿoþam þe nan ðinƿ næƿ æƿ þonne he. ne æltæƿƿe ðonne he. ne ðeoƿƿeoƿþþe ðonne he. ƿoþam he iƿ ƿƿuma. 7 æƿelm. 7 hƿoƿ eallƿa ƿoða. ƿenoƿ ƿƿeoƿol hit iƿ. þæt þ ƿulle ƿoð ƿaƿ. æƿþam þe þ ƿana. þ³ iƿ to ƿeleƿanne þ ƿe hehƿta ƿoð iƿ⁴ ælceƿ ƿoðeƿ ƿullaƿt. þý læƿ ƿe lenƿ ƿƿeocen⁵ ýmbe ðonne ƿe þýƿƿon.⁶ ðe ilca ƿoð iƿ. ƿƿa ƿƿa ƿe æƿ ƿæðon. þ hehƿte ƿoð. 7 ða ƿeleƿtan ƿeƿælþa. nu hit iƿ openlice cƿþ. þ þa ƿeleƿtan ƿeƿælþa on nanum oþrum ƿeƿcearƿtum ne ƿint. buton on ƿoðe. Ða cƿæƿ ic. Ic eom ƿeƿara :

§ III.^t Ða cƿæƿ he. Ic þe healfiƿe þ ðu ƿeƿceaðƿiƿlice þ onƿite þ te ƿoð iƿ ƿull ælcƿe ƿullƿƿeðneƿƿe. 7 ælceƿ ƿoðeƿ. 7 ælcere ƿeƿælþe. Ða cƿæƿ ic. Ic ne mæƿ ƿullice onƿitan. ƿoþ hƿi ðu eƿt ƿeƿƿt þ ilce þ þu æƿ ƿæðeƿt. Ða cƿæƿ he. ƿoþý ic hit þe ƿeƿe eƿt. þý ic nolðe þ ðu ƿenðeƿt þ ƿe ƿoð ðe ƿæðeƿ iƿ 7 ƿƿuma eallƿa ƿeƿcearƿa. þ him ahƿonan utane come hiƿ ƿeo heahe ƿoðneƿ.⁷ ðe he ƿull iƿ. Ne ic eac nolðe þ þu ƿenðeƿt þ te oþeƿ ƿære hiƿ ƿoð 7 hiƿ ƿeƿælþ. oðeƿ he ƿeƿ. ƿoþam ƿiƿ þu ƿeƿt þ him ahƿonan utan comon ða ƿoð ðe he hæƿþ. ðonne ƿære þ þinƿ betere ðe hit him ƿƿam come. ðonne he. ƿiƿ hit ƿƿa ƿære. Ac þ iƿ ƿƿiþe ðýƿlic 7 ƿƿiþe micel ƿýnn þ mon þær ƿenan ƿeole⁸ be ƿoðe. oððe eƿt ƿenan þ æniƿ þinƿ æƿ him ƿære. oððe betere ðonne he. oþþe him ƿelic. Ac ƿe ƿeolon⁹ bion ƿeƿaran¹⁰ þ ƿe ƿoð ƿie eallƿa ðinƿa betƿt. Eƿ þu nu ƿeleƿt þ ƿoð ƿie¹¹ ƿƿa ƿƿa on monnum biþ. oððeƿ biþ ƿe mon. þ biþ ƿaƿl 7 lichoma. oððen biþ hiƿ ƿoðneƿ. þa ƿeƿæðraþ ƿoð 7 eƿt ætƿæðƿe ƿehelt 7 ƿemetƿaþ. ƿiƿ þu ðonne ƿeleƿt þ hit ƿƿa ƿie on ƿoðe.¹² ðonne ƿealt þu neðe ƿeolon¹³ þ ƿum anƿeald¹⁴

^t Boet. lib. iii. prosa 10.—Sed quæso, inquit, &c.

¹ Bod. ƿoð. ² Cott. ƿien. ³ Bod. ne pene þ. ⁴ Cott. ƿie. ⁵ Bod. ƿƿeacan. ⁶ Cott. ýmb þonne ƿe ne þýƿƿen. ⁷ Cott. hi ƿio hea ƿoðneƿ. ⁸ Cott. ƿeole. ⁹ Cott. ƿeolon. ¹⁰ Bod. ƿeƿara. ¹¹ Cott. ƿeƿýƿt þ te an ƿoð ƿie. ¹² Cott. ƿoðe. ¹³ Cott. ƿeolon. ¹⁴ Cott. anƿald.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ƿie ƿara ðonne hiƿ. þæt ðonne hiƿ ƿƿa ƿeromniƿe ƿƿa he þone
 urne ðeƿ. Ðƿæt ælc þinƿ ðe toƿceaden biþ ƿrom oþrum. biþ
 oþer. oþer þ þinƿ. ðeah hi ætƿæðere ƿien. Euf þonne hƿelc
 þinƿ toƿceaden biþ ƿrom ðam¹ hehƿtan ƿode.² ðonne ne biþ þ
 no þ hehƿte ƿod.³ þ iƿ ðeah micel ƿyn to ƿerencenne be Eode:
 þ æniƿ ƿod ƿie buton on him. oððe æniƿ ƿrom him adæled.
 ƿorþamþe nan ƿuht niƿ betere ðonne he. ne emn ƿod him.
 Ðƿilc þinƿ mæƿ beon betere þonne hiƿ ƿceoppend. Forþam ic
 ƿecƿe mið ƿihtƿe ƿerceadƿiƿneƿe. þ þ ƿie þ hehƿte ƿod on hiƿ
 aƿenƿe ƿecynðe. þ te ƿruma iƿ eallra þinƿa. Ða cƿæþ ic. Nu
 þu hæƿt me ƿiþe ƿihte oƿerƿeahte.⁴ Ða cƿæþ he. Ðƿæt ic
 þonne æƿ ƿæðe þ þ hehƿte ƿod ƿ ƿio hehƿte ƿerælf an ƿære.
 Ða cƿæþ ic. Ða hit iƿ. Ða cƿæþ he. Ðƿæt ƿille ƿe ðonne ƿecƿan
 hƿæt þ ƿie eller butan Eod. Ða cƿæþ ic. Ne mæƿ ic þær
 oþracan. ƿorþamþe ic hiƿ ƿær æƿ ƿeþaƿa :

§ IV.^u Ða cƿæþ he. Ðƿæþer ðu hit aƿeotolor onƿiton
 mæƿe. ƿiƿ ic ðe ƿume biƿne ƿet⁵ ƿecƿe. Euf nu ƿra ƿod ƿæron.⁶
 ðe ne mihton æt ƿonne bion. ƿ ƿæron þeah butu ƿode.⁷ hu ne
 ƿære hit ðonne ƿenoh ƿeotol. þ luora⁸ næƿe nauþer þ oþer.
 ƿor þý ne mæƿ þæt fulle ƿod bion no toðæled. hu mæƿ hit
 beon æƿer ƿe full. ƿe ƿana. ƿorþam ƿe cƿeþaþ þ ƿio fulle ƿe-
 ƿælf ƿ ƿod. þ hi ƿien an ƿod ƿ þ ƿie þ hehƿte. ða ne maƿon
 næƿne ƿeorþan toðælede. Ðu ne ƿceolon⁹ ƿe þonne neðe bion
 ƿeþaƿan þ ƿio hehƿte ƿerælf ƿ ƿio heahe ƿodcundner an ƿie. Ða
 cƿæþ ic. Niƿ nan þinƿ ƿorþe þonne þæt. ne maƿon ƿe nanƿuht
 ƿinðan betere¹⁰ þonne Eod. Ða cƿæþ he. Ac ic ƿolde ƿet mið
 ƿumpe biƿne ƿe behƿerþan utan þ þu ne mihtƿ nænne ƿeƿ
 ƿinðan oþer. ƿra ƿra upƿitena ƿeruna iƿ. þ hi ƿillaþ ƿimle hƿæt
 hƿeƿu niƿer ƿ ƿelcƿer ƿorian. þ hi mæƿen mið ðý aƿeccan þ
 Mod þara ƿeherendra :

§ V.^v Ðu ne hæƿdon ƿe æƿ ƿereht¹¹ þ ða ƿerælfra and ƿio
 ƿodcundner an ƿære. ƿe ƿe ðonne þa ƿerælfra hæƿþ. ðonne hæƿþ
 he æƿer ƿe þe ðone æƿer hæƿþ. Ðu ne biþ ƿe ðonne full
 eadiƿ. Ðu ne ƿaƿt þu nu hƿæt¹² ƿe cƿeþaþ þ ƿe bio ƿiƿ þe
 þiƿdom hæƿþ. ƿ ƿihtƿiƿ ðe ƿihtƿiƿneƿe hæƿþ. ƿra ƿe cƿeþaþ eac

^u Boet. lib. iii. prosa 10.—Respice, inquit, an hinc quoque, &c.

^v Boet. lib. iii. prosa 10.—Nam quoniam beatitudinis, &c.

¹ Cott. þæm. ² Cott. ƿode. ³ Cott. ƿod. ⁴ Bod. oƿerƿeahte.

⁵ Bod. ƿeotma. ⁶ Cott. tu ƿod ƿæren. ⁷ Cott. buto ƿode. ⁸ þ luora.

⁹ Cott. ƿculon. ¹⁰ Cott. medempe. ¹¹ Cott. ƿereht.

¹² Cott. þ.

regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him; because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

þ þ ðie Gōð. þe þa zōðnerre hæfþ 7 ða zēzælþa. 7 ælc zēzæliḡ mon biþ Gōð. 7 þeah iſ an Gōð.¹ 7e iſ rtemn 7 rtaðol ealra zōða. 7 of ðæm cumað eall zōð. 7 eft hi funðiaþ to him. 7 he þelt eallra. þeah he nu ðie 7e fuma 7 7e rtaþol eallra zōða þe of him cumað.² 7pa 7pa ealle rteorpan þeorþaþ onlihte 7 zebirhte of ðære funnan. 7ume þeah beorhtor. 7ume unbeorhtor. 7pa eac 7e mona. 7pa miclum he liht 7pa 7io funne hine zēfciþ. ðonne hio hine ealne zēonðrciþ ðonne biþ he eall beorht. Ða ic þa þiſ ſpell onzēat. þa þearþ ic azēlþeð.³ 7 7piþe afæreð. 7 cþæþ. Iſ þiſ la punðorlic. 7 pinſum. 7 zēfceaðlic⁴ ſpell þ þu nu zēzr. Ða cþæþ he. Niſ nan puht pýnſumþe ne zēpiſþe ðonne þ þing þ þiſ⁵ ſpell ýmbe iſ. 7 þe nu ýmbe ſppecan willaþ. foþþam me ðincþ zōð þ þe hit zemenzen to þam ærpan. Ða cþæþ ic. Þræt iſ þ la :

§ VI.^w Ða cþæþ he. Þræt þu paſt þ ic ðe ær 7æðe þ 7io 7oðe⁶ zēzælþ þære zōð. 7 of ðære 7oþan zēzælþe cumað eall ða oþre⁷ zōð ðe þe ær ýmbe ſppecan. 7 eft to. 7pa 7pa of ðære 7æ cýmþ þ þæter innon þa eorþan. and þær afēſſeap. cýmþ ðonne up æt ðam æpelme. pýþ ðonne to broce. ðonne to ea. ðonne andlanz ea. of hit pýþ eft to 7æ. Ac ic wolde þe nu acſian hu ðu þiſ ſpell unðerſtanden hæfðeſt. Þræþer ðu þene þ þa fiſ zōð. ðe þe of ær ýmbe ſppecan. þ iſ anpeald. 7 þeorþſcipe. 7 foþemærneſ.⁸ 7 zenýht. 7 bliſ. Ic wolde 7iton hþæþer ðu þendeſt þ ðar zōð þærnon limu þære 7oþan zēzælþe. 7pa 7pa monezu limu beoþ⁹ on anum men. 7 þeorþaþ ðeah ealle to anum lichoman. oððe þu þendeſt þ hþýlc¹⁰ an ðara fiſ zōða þorhte ða 7oþan zēzælþe. 7 7iððan þa þeoper zōð þærnon hipe zōð. 7pa 7pa nu 7apl 7 lichoma pýrcað anne mon. 7 7e an mon hæfþ manize lim. 7 ðeah to ðam tþam.¹¹ þ iſ to ðære 7aple 7 to þam lichoman. belimþaþ ealle þar þær monneſ zōð. ze 7aſtlice. ze lichomlice.¹² Ðæt iſ nu þær lichoman zōð. þ mon 7ie fæzer. 7 rþanḡ. 7 lanḡ. 7 bpað. 7 manezu oþru zōð to eac þam.¹³ 7 ne biþ hit ðeah 7e lichoma ſelf. foþþam ðeah he ðara zōða hþýlc foþleoſe. ðeah he biþ þ he ær¹⁴ þær. þonne iſ ðære 7aple zōð þærſcipe. 7 zemetzunḡ. 7 zepýlb. 7 nýhtþiſneſ. 7

^w Boet. lib. iii. prosa 10.—Cum multa, inquit, beatitudo, &c.

¹ Bod. 7 7e þeah iſ Gōð. ² Cott. zōðpa and ealra zōða þeah iſ meniz zōð þe of him cýmð. ³ Cott. azēlþeð. ⁴ Cott. zēfceaðſpſlic. ⁵ Bod. þm. ⁶ Bod. þe. ⁷ Cott. oðru. ⁸ Bod. foþmærneſ. ⁹ Bod. man hund lima bioð. ¹⁰ Bod. hþýle. ¹¹ Cott. þæm tþæm. ¹² Cott. 7aſtlicu zelichomlicu. ¹³ Cott. eac þæm. ¹⁴ Cott. æþop.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return to it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

ƿiſdom. and manege ƿelce cƿæftaſ. 7 ƿpa ðeah biþ oþer ƿio ƿapl. oþer biþ hiſe cƿæftaſ. Ða cƿæþ ic. Ic ƿolde þ þu me ƿædeſt 7eƿ ƿƿeotolor ƿimbe ða oþre ƿoð¹ þe to ðære ƿoþan 7e- ƿælþe belimpaþ. Ða cƿæþ he. Ne ƿæde ic þe ær þ þu 7eƿælþ ƿoð ƿære :. Lýſe. cƿæþ ic. þu² þ ƿædeſt þ hio þ hehſte ƿoð ƿære. Ða cƿæð he. Eaƿt ðu nu 7eƿ 7eƿaƿa þ te anƿeald. 7 ƿeopþſcipe. 7 ƿoſemærneſ. 7 7eñýht. 7 bliſ. 7 ƿeo eadiſneſ. 7 þ hehſte ƿoð. þ þa ƿien ealle³ an. 7 þ an ðonne ƿie ƿoð. Ða cƿæþ ic. þu ƿille ic nu ƿær oþra can. Ða cƿæþ he. Þƿæþer ðincþ þe ðonne þ þa ðinſ ƿien. þe þara ƿoþena 7eƿælþa limu. ðe ƿio 7eƿælþ ƿeſþ. Ða cƿæþ ic. Ic ƿat nu hƿæt þu ƿoldeſt ƿitan. ac me lýſte bet þ þu me ƿædeſt 7ume hƿile ƿimbe þ. ðonne ðu me acƿodeſt. Ða cƿæþ he. þu ne miht ðu 7eƿencan. 7iþ ða ƿoð ƿæron þære ƿoþan 7eƿælþe limu. ðonne ƿæron hi hƿæt hƿeƿu⁴ toðæled. ƿpa ƿpa monneſ lichoman limu biþ hƿæt hƿeƿu⁵ toðæled. ac þæra lima 7eƿýnd iþ þ hie 7eƿýrcap ænne lichoman. 7 ðeah ne biþ eallunſa 7elice. Ða cƿæþ ic. Ne ðeaƿþ þu maſe⁶ ƿƿincan ƿimbe þ. 7eƿoz ƿƿeotole ðu hæƿſt me 7eƿæð. þ þa ƿoð ne ƿint nan ƿuht toðæled ƿrom ðære ƿoþan 7eƿælþe. Ða cƿæþ he. 7eƿoz ƿihte ðu hit onſiſt. nu þu onſiſt þ þa ƿoð ealle ƿint þ ilce þ 7eƿælþ iþ. 7 ƿio 7eƿælþ iþ þ hehſte ƿoð. 7 þ hehſte ƿoð iþ 7oð. 7 þe 7oð iþ ƿimle on anum untodæled. Ða cƿæþ ic. Niþ þæſ⁷ nan tƿeo. Ac ic ƿolde nu þ þu me ƿædeſt hƿæt hƿeƿu⁸ uncuþeſ :

§ VII.^x Ða cƿæþ he. Ðæt iþ nu ƿƿeotol. þ te eall þa ƿoð. ðe þe ær ƿimbe ƿƿæcon. belimpaþ to ðam hehſtan ƿoðe. 7 þý men ƿeap þoð 7eƿoz. ðe he ƿenaþ þ þ þe þ hehſte ƿoð. þý⁹ hi ƿeap anƿeald. 7 eac oþru ƿoð. ðe þe ær ƿimbe ƿƿæcon. ðý hi ƿenaþ þ hit ƿie þ hehſte ƿoð. be þý ðu miht ƿitan þ þ hehſte ƿoð iþ hƿoþ eallra þara oþra ƿoða þe men ƿilmaþ. 7 hi lýſt. ƿoþam ðe nanne mon ne lýſt naner ðinſeſ buton ƿoðeſ. oððe hƿæſ hƿeƿu¹⁰ ðæſ þe ƿoðe 7elic biþ. manizeſ þinſeſ hi ƿilmaþ ðe full ƿoð ne biþ. ac hit hæþ ðeah hƿæt hƿeƿu¹¹ 7eliceſ ƿoðe. ƿoþam þe cƿeþaþ þ þ hehſte ƿoð ƿie ðe¹² hehſta hƿoþ eallra ƿoða. 7 ƿeo hioþ ðe eall ƿoð on hƿeaƿfaþ. 7 eac þ þinſ ðe mon eall ƿoð ƿoþe ðeþ. ƿoþ þam ðinſe men lýſt ælceſ

^x Boet. lib. iii. proſa 10.—Hujus rei diſcretionem ſic accipe, &c.

¹ Cott. oðru ƿoð. ² Cott. 7e þu. ³ Bod. eall. ⁴ Cott. huƿu.

⁵ Cott. huƿu. ⁶ Cott. ma. ⁷ Bod. þ. ⁸ Cott. hƿuƿu. ⁹ Bod. þ.

¹⁰ Cott. hƿuƿu. ¹¹ Cott. hƿuƿu. ¹² Cott. þe.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhile concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðara Ʒoda ðe hi lýrt. ꝥ ðu miht Ʒriþe Ʒreotole onƷitan be þam. ðe nanne mon ne lýrt þæƷ ƷinƷer þe hine¹ lýrt. ne þæƷ þe he ðeƷ. ac þæƷ þe he mið þam earnaþ. Ʒorþamþe he Ʒenþ. Ʒif he ðonne luƷt beƷite. 7 ꝥ þurhtio. ꝥ he ðonne Ʒetihhoð² hæƷþ. ꝥ he þonne hæbbe fulle ƷeƷælþa. Ðu ne ƷaƷt ðu ꝥ nan mon Ʒor þý ne Ʒit. ðe hine Ʒiðan lýrte. ac Ʒit Ʒor þý þe he mið þære Ʒaðe earnaþ Ʒume earmunƷa.³ Sume mið þære Ʒaðe earnaþ ꝥ hie Ʒien ðý halþan. Sume earnaþ ꝥ hie Ʒien þý caƷpan. Sume ꝥ hi Ʒoðon cuman to Ʒumere þara ƷtoƷa ðe hi ðonne to Ʒunðiaþ. Ðu ne iƷ þe nu⁴ Ʒenoh Ʒreotol ꝥ men nane Ʒuht⁵ Ʒriðor ne luƷiaþ. ðonne he ðoþ ꝥ hehƷte Ʒoð. Ʒorþamþe ælc Ʒuht ðæƷ ðe hi Ʒilniaþ oððe ðoþ. hi ðoþ Ʒor þý. ðe hi Ʒoðon habban ꝥ hehƷte Ʒoðoð on þæm. ac he ðreliap⁶ Ʒume on þam ðe hi Ʒenaþ ꝥ hie mæƷen habban full Ʒoð 7 fulle⁷ ƷeƷælþa on ðiƷum anðƷearðum Ʒoðum. Ac ða fullan ƷeƷælþa 7 ꝥ hehƷte Ʒoð iƷ Ʒoð⁸ ƷeƷf. ƷƷa ƷƷa þe oft æƷ Ʒæðon. Ða cƷæþ ic. Ne mæƷ ic no Ʒeþencan hu ic þæƷ oþƷacan mæƷe. Ða cƷæþ he. Uton lætan þonne bion þaƷ⁹ ƷƷræce. 7 bion unc þæƷ oþƷoƷe. nu ðu ƷƷa fullice onƷiten hæƷƷt ꝥ Ʒoð Ʒimle biþ untodaeleðlic 7 full Ʒoð. 7 ꝥ hiƷ Ʒoðoð 7 Ʒio hiƷ ƷeƷælþ him nahƷonan utane ne com. ac þæƷ Ʒimle on him ƷeƷfum. 7 nu iƷ. 7 á biþ :

§ VIII.^Ʒ Ða Ʒe Ʒriðom ða ðiƷ Ʒpell aƷæð hæƷðe. þa onƷan he eƷt ƷinƷan 7 þƷƷ cƷæþ. Ʒel la men Ʒel. ælc þara þe Ʒreo Ʒie ƷunðiƷe to ðam Ʒoðoðe. 7 to ðam ƷeƷælþum. 7 Ʒe þe nu ƷehæƷt Ʒie mið ðære unnýttan luƷe þiƷƷe miððan ƷearðeƷ. Ʒece him Ʒreodum hu he mæƷe becuman to þam ƷeƷælþum. Ʒorþam ꝥ iƷ Ʒio an ƷæƷt eallra uppa ƷeƷƷinca. Ʒio an hýþ býþ Ʒimle Ʒmýltu æƷteƷ eallum ðam ýƷtum 7 ðam ýþum uppa ƷeƷƷinca. ꝥ iƷ Ʒeo an ƷriðƷtoƷ 7 Ʒio an ƷroƷeƷ ermunƷa æƷteƷ ðam ermuðum þiƷƷeƷ anðƷearðan liƷeƷ. Ac þa Ʒýlðenan Ʒtanaf. 7 þa ƷeolƷenenan. 7 ælceƷ cýnneƷ ƷimmaƷ. 7 eall þeƷ anðƷearða þela. ne onlihtaþ hi nauht þæƷ moðeƷ eaƷan. ne heora ƷeapƷneƷƷe nauht Ʒebetap to ðære ƷeapunƷa ðære Ʒoþan ƷeƷælþe. ac Ʒet ƷƷiþor he ablenðap ðæƷ moðeƷ eaƷan. ðonne hi hi aƷcƷippan. Ʒorþam ealle þa ƷinƷ ðe heƷ ličiaþ on þiƷum anðƷearðum liƷe. Ʒint eorþlice. Ʒor ðý hi Ʒint þleonðe. Ac Ʒio Ʒunðorlice beoþhtneƷ. ðe ealle ðinƷ Ʒebirht 7 eallum þelt. nýle ꝥ þa Ʒaþla

^Ʒ Boet. lib. iii. metrum 10.—Huc omnes pariter venite, &c.

¹ Bod. hiþe. ² Cott. Ʒetiohhað. ³ Ʒume earmunƷa, deest in MS Bod. ⁴ Cott. þonne. ⁵ Cott. ꝥ te men nan Ʒuht. ⁶ Cott. ðƷeħað
⁷ Cott. fulla. ⁸ Cott. Ʒoðoð iƷ Ʒoð. ⁹ Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeorþan. ac wile hi onlihtan. Eri ðonne hwelc mon mæge
 gewion ða biþhtu þær heofenlican leohtes mid hluttrum eazum
 his Modes. ðonne wile he cweþan þ̅ þ̅io beorhtnes þære sunnan
 weiman we. þærternes¹ to metanne wiþ þa ecan biþhtu
 Godes .:

§ IX.² Ða we Gewiðom ða wiþ leoþ arunzen hæfde. þa cwæþ
 ic. Ic eom gefara ðær we ðu gefret. forþamþe ðu hit hæfret ge-
 gefed mid gefceadwyllicne rice. Ða cwæþ he. Mid hu miclan²
 feo woldest þu nu habban gefoht þ̅ þ̅u mihtes onzitan hwæt
 þ̅ þ̅ofe god wære. 7 hwelc hit wære. Ða cwæþ ic. Ic wolde
 fægrian mid wylfe ungemetlice gefean. 7 ic wolde mid unari-
 medum feo³ gefwercan þ̅ ic hit mores gewion. Ða cwæþ he. Ic
 hit we ðonne wille gefæcan. Ac þ̅ an ic we bebeode. þ̅ þu weah
 for ðære tæcninge ne forzite þ̅ þ̅ ic ær tæhte. Ða cwæþ ic.
 Nese. ne forzite ic hit no. Ða cwæþ he. Þu ne fædon we we
 ær þ̅ wiþ andwearde lif ðe we her wilmor. nære no þ̅ hehte
 god. forþam hit wære mihtlic⁴ 7 on wra manigfeald gefæled.⁵
 þ̅ hit nan mon ne mæg eall habban þ̅ him ne we sumes winzes
 wana. Ic we tæhte ða þ̅ we ðær wære þ̅ hehte god. ðær ðær
 þa god ealle gefæderode biþ. wylce hi wien to anum wezge⁶ ge-
 zoten. Ðonne wær biþ full god. ðonne ða god ealle. we we ær
 wimbe wraecon. beoþ to anum gode gefæderod. ðonne ne biþ
 wær nanes godes wana. ðonne þa god ealle on annes biþ. 7
 wio annes bið on eanes. Eri hi on eanes næren.⁷ ðonne
 nære hiora wra wylfe to winnane. Ða cwæþ ic. Ðæt is gefæd.
 ne mæg ic wær no weozan.⁸ Ða cwæþ he. Eri ic ðe hæfde
 gefæd þ̅ þ̅ nære full god wæt eall ætgefædere nære. forþam is
 þ̅ full god ðæt eall ætgefædere is untodæled. Ða cwæð ic. Swa
 me winor. Ða cwæþ he. Wenst þu nu þ̅ ealle ða winz we gode
 sint on wisse worulde. for þ̅ gode sint.⁹ þ̅ hi habbaþ¹⁰ hwæt
 hwezu¹¹ godes on him. Ða cwæþ ic. Hwær mæg ic elles wena.
 hu ne is hit wra. Ða cwæþ he. Ðu wealt weah gefigan þ̅ wio
 annes 7 wio godnes an winz we. Ða cwæþ ic. Ne mæg ic wær
 oþracan. Ða cwæþ he. Þu ne miht ðu gefencan þ̅ ælc winz
 mæg wion. ge on ðisse worulde. ge on wære toweardan. ða hwile
 we hit untodæled biþ. þonne ne biþ hit eallunga wra wra hit ær

² Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

¹ Bod. wær ær nes.

² Cott. micle.

³ Cott. wio.

⁴ Cott. mihtic.

⁵ Cott. todæled

⁶ Cott. wezge.

⁷ Bod. ne wien.

⁸ Cott. weozan.

⁹ Cott. wien.

¹⁰ Cott. hæbben.

¹¹ Cott. hwegu.

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains un-separated, but afterwards it is not altogether as it before

pær. Ða cræþ ic. Seze me þ̅ ꝥꝥeotolop. ne mæz ic fullice on-
 zitan æfter hram ðu ꝥꝥýmarc. Ða cræþ he. Farc ðu hræt
 mon ꝥe. Ða cræþ ic. Ic pat þ̅ hit is¹ farl 7 lichoma. Ða cræþ
 he. Hwæt ðu þarc þ̅ hit biþ mon. Ða hwile ðe reo farl 7 re
 lichoma undælde² beoþ. ne biþ hit nan mon. riððan hi toðælde
 biop. ꝥꝥa eac re lichoma biþ lichoma. þa hwile þe he hiꝥ limu
 ealle hæfþ. zif he ðonne hwýlc him foꝥlýꝥc. þonne ne biþ he eall
 ꝥꝥa he æri pær. þ̅ ilce þu miht zepencan be ælcum ðinge. þ̅
 nan þing ne biþ ꝥꝥelce hit þar riððan hit panian onzifþ. Ða
 cræþ ic. Nu ic hit pat. Ða cræþ he. Fenrc ðu hwæþer æniꝥ
 zepceafc reo. ðe hipe pillan³ nýlle ealne þez bion. ac þile hipe
 agnum pillan⁴ foꝥpeoþan :

§ X.^a Ða cræþ ic. Ne mæz ic nane cwica puht onzitan ðara
 þe riwe hræt hit wille. oððe hræt ic nýlle. ðe unzened lýꝥe⁵
 foꝥpeoþan. foꝥþam⁶ ælc puht wolde bion hal 7 libban. ðara þe
 me cwica⁷ ðincþ. bute ic nat be tpeoꝥum. 7 be wýꝥum. 7 be
 ꝥꝥilcum zepceafcum ꝥꝥýlce nane farle nabbaþ. Ða ꝥmeapcode
 he 7 cræþ. Ne ðearc þu no be þæm zepceafcum tpeozan þe⁸
 ma þe be þæm oþꝥum. Ðu ne miht þu zepion þ̅ ælc wýꝥc 7 ælc
 wuda⁹ þile þeaxan on þæm lande welorc. ðe him betrc zepiꝥc. 7
 him zecýnde biþ 7 zepunelic. and þæri þæri hit zepꝥec þ̅ hit
 hwarorc þeaxan mæz. 7 laorc wealorizan.¹⁰ Sumra wýꝥta oððe
 ꝥmeꝥ wuda earð biþ on dunum. ꝥumra on meꝥꝥum. ꝥumra
 on moꝥum. ꝥumra on cludum. ꝥumpe¹¹ on barum ꝥonðum.
 Nim þonne ꝥꝥa wuda.¹² ꝥꝥa wýꝥc. ꝥꝥa hwæþer ꝥꝥa ðu wille. of
 þære ꝥtope þe hiꝥ earð 7 æþelo biþ on to þeaxanne. 7 ꝥette on
 uncýnde¹³ ꝥtope him. ðonne ne zezꝥeþ hit ðæri nauht. ac foꝥ-
 wearaþ. foꝥþam ælceꝥ landeꝥ zecýnd is. þ̅ hit him zelice wýꝥta
 7 zelicne wudu týðꝥiꝥe.¹⁴ and hit ꝥꝥa ðeþ. ꝥꝥiþaþ 7 fýꝥiþaþ
 ꝥꝥiþe zeoꝥne. ꝥꝥa lonze ꝥꝥa heoꝥa zecýnd biþ. þ̅ hi zꝥoꝥan
 moton. Hwæt weꝥrc þu foꝥhwi ælc fæð zꝥoꝥe¹⁵ innon ða eoꝥ-
 þan. 7 to ciꝥum 7 to wýꝥꝥꝥumum weoþe on ðære eoꝥþan.
 buton foꝥ þý þe hi tohhiþ þ̅ re ꝥtemn 7 re helm mote þý
 fæꝥtoꝥ 7 þý lenz ꝥtandon. Hwi ne miht þu onzitan. ðeah þu
 hit zepion ne mæze. þ̅ eall re ðæl. re þe þæꝥ tpeoꝥeꝥ on tꝥeꝥc

^a Boet. lib. iii. prosa 11.—Si animalia, inquam, considerem, &c.

¹ Cott. brð. ² Cott. untodælde. ³ Cott. ꝥe. þe hipe pillum. ⁴ Cott.
 pillum. ⁵ Bod. lufc. ⁶ Cott. foꝥþæm þe. ⁷ Cott. cwico. ⁸ Cott.
 þon. ⁹ Cott. wuda. ¹⁰ Cott. wealorian. ¹¹ Bod. ꝥume. ¹² Cott.
 wuda. ¹³ Cott. unzeýnde. ¹⁴ Cott. týðꝥe. ¹⁵ Cott. weoꝥe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichsoever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum zereaxep.¹ ꝥ he onzinz of ðam pýrtrumum. and ſpa
 uppearþeſ zrepþ of þone ſtemn. 7 riððan andlanz ðæſ piþan. 7
 andlanz þære rinde of ðone helm. and riððan æfter ðam
 bozum oððe ꝥ hit ut aſppinzþ. on leafum. 7 on bloſctum. 7
 on bledum. Ðri ne miht þu onzitan ꝥ te ælc ruht cpiceſ² biþ
 innanpearþ hneſcoſt. 7 unbroc hearþoſt. Ðræt þu miht ze-
 feon hu ꝥ tpeop biþ uton zercýrped³ 7 beſæfed⁴ mid þære
 rinde riþ ðone rintep. 7 riþ þa ſtearcan ſtopmaſ. 7 eac riþ
 þære ſunnan hæto on ſumere. Ðpa mæz ꝥ he ne punðrize
 ſpýlcra zercæfta upeſ⁵ ſceoppendeſ.⁶ 7 huſu þæſ ſceoppendeſ.
 and ðeah þe hiſ nu punðrien. hþelc upe mæz aſceccan me-
 demlice upeſ ſceoppendeſ pillan 7 anpeald. hu hiſ zercæfta
 peaxaþ 7 eft paniaþ. ðonne ðæſ tīma cýmþ. 7 of heopa ſæde
 peorþaþ eft zeeðniþade. ſpýlce hi þonne peorþdon to eðſceafte.
 hþæt hi ðonne eft bioþ. 7 eac hþæt hþezu⁷ anlīce bioð. ſpilce
 he á beon.⁸ forþam⁹ hi ælce zeape peorþaþ to æðſceafte :

§ XI.^b Ðpeþer ðu zet onzite ꝥ ða uncreþendan zercæfta
 pilnodon to bionne on ecneſſe ſpa ilce ſpa men. zif hi mihton.
 Ðræþer ðu nu onzite forþpý ꝥ fýr funðize up. and ſio eorþe
 of ðune. for hþý iſ þæt. buton for þý ðe God zercceop hiſ earþ
 up. 7 hiſe of ðune. for þý fundiaþ¹⁰ ælc zercceaft þider ſpþoſt.
 þider hiſ earþ 7 hiſ hælo ſpþoſt bioþ. and ſliþ ꝥ te him ſpþe-
 pearþ biþ. 7 ungebýðe. 7 unzelic. Ðræt þa ſtanaf. forþam hi
 ſint ſtilþe zecýnde and hearþre. bioþ earþoþe to toðælenne.
 and eac uneaþe to ſomne cumaf. zif hi zedæleðe¹¹ peorþaþ. zif
 þu þonne ænne ſtan tocliff. ne pýþ he næfpe zegaderod ſpa
 he ær þæſ. Ac ꝥ þæteþ 7 ſio lýft bioþ hþene hneſcian ze-
 cýnde. hi bioþ ſpþe eaþe to toðælenne. ac hi biþ eft ſona æt-
 zæðere. Ðæt fýr ðonne ne mæz næfpe peorþan toðælēð. Ic
 ſæde þeah nu hþene ær. ꝥ te nan ruht hiſ azenum pillum
 nolde forpeorþan. ac ic eom nu mare¹² ýmbe ꝥ zecýnd. þonne
 ýmbe þone pillan. forþam hi hþilum pillaf on tpa.¹³ þu miht
 pītan¹⁴ be manezum þingum ꝥ ꝥ zecýnd iſ ſpþe micel. iſ ꝥ for
 micel zecýnd. ꝥ upum lichoman cýmþ eall hiſ mæzen of ðam¹⁵
 mēte þe þe þiczaþ. and ðeah fæþþ ſe mete ut þuph ðone

^b Boet. lib. iii. proſa 11.—Ea etiam quæ inanimata eſſe, &c.

¹ Cott. zepexð. ² Cott. cpucer. ³ Cott. utan zercceped. ⁴ Bod.
 bepepoð. ⁵ Bod. upeþeſ. ⁶ Cott. ſcýppendeſ. ⁷ Cott. hþuzu.

⁸ Cott. bion. ⁹ Cott. forþæm. ¹⁰ Bod. fundað. ¹¹ Cott. toðælde.

¹² Cott. ma. ¹³ Cott. tu. ¹⁴ pītan, deest in MS. Bod. ¹⁵ Cott.
 þæm.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hīr ƿræc¹ ðeah 7 hīr cƿæft zecýmþ on ælcere ædƿe. ƿra ƿra mon melo² ƿft.³ þ̅ melo⁴ ðurh⁵ cƿýpp ælc þýpel. 7 þa ƿiofoþa⁶ ƿeorþaþ aƿýndreþ. ƿra eac ƿre zart biþ ƿriþe ƿiþe ƿarenþe upum unƿillum 7 ƿreþ unzerealþer for hīr zecýnde. nalle⁷ for hīr ƿillan. þ̅ biþ ðonne þonne ƿe ƿlapaþ. Ðƿæt ða netenu ðonne. 7 eac þa oþre zefceafra. ma ƿilnaþ ðæf ƿe hi ƿilnaþ for zecýnde ðonne for ƿillan. Unzecýndelic iſ ælcƿe ƿuhte⁸ þ̅ hit ƿilniþe ƿƿecenneſſe oððe ðeaþer. ac þeah maniz þing biþ to þæm zened þ̅ hit ƿillnaþ ðara æzþreſ. forþam⁹ ƿe ƿilla biþ ðonne ƿrenzƿia ðonne þ̅ zecýnd. hƿilum biþ ƿe ƿilla ƿriþra þonne þ̅ zecýnd. hƿilum þæt zecýnd oferþýmþ þone ƿillan. ƿra nu ƿrænneſ ðeþ. ƿeo bið ælcum men zecýnde. 7 hƿilum¹⁰ ðeah hīre biþ forþerneþ hīre zecýnder ðurh þæf monneſ ƿillan. eall ƿio luſu ðæf hæmed ðinzer biþ for zecýnde. nalla¹¹ for ƿillan :

§ XII.^c Be þam þu miht openlice ƿitan þ̅ ƿe ƿceoppend eallra zefceafra hæfþ forzifen ænne luſt 7 an zecýnd eallum hīr zefceafum. þ̅ iſ þ̅ hi ƿoldon á bion. ælcere ƿuhte iſ zecýnde þ̅ hit ƿilniþe þ̅ hit á ƿie be þam ðæle ðe hit hīr zecýnde¹² healþan mot 7 mæz. Ne þearft ðu no tƿeozan ýmbe þ̅ ƿe ðu ær tƿeodeſt. þ̅ iſ be þam zefceafum ðe nane ƿaple nabbap. ælc þara zefceafra ðe ƿaple hæfþ. ze eac ða þe nabbap. ƿillnaþ ƿimle to bionne. Ða cƿæþ ic. Nu ic onzite þ̅ þ̅ ic ær ýmbe tƿeode. þ̅ iſ þ̅ ælc zefceaft ƿillnaþ ƿimle to bionne. þ̅ iſ ƿriþe ƿƿital¹³ on ðære týþrunge. Ða cƿæþ he. Ðƿæþer¹⁴ þu ðonne onzite þæt ælc þara ƿuhta ðe him beon þencþ. þ̅ hit þencþ ætzæþre beon zehal undæled. forþam zif hit toðæled biþ. þonne ne biþ hit no hal.¹⁵ Ða cƿæþ ic. Ðæt iſ for. Ða cƿæþ he. Eall þing habbaþ þeah ænne ƿillan.¹⁶ þ̅ iſ þ̅ hi ƿoldon á bion. þurh þone ænne ƿillan hi ƿillnaþ þæf aner zodeſ¹⁷ ðe á biþ. þ̅ iſ God.¹⁸ Ða cƿæþ ic. Sƿa hit iſ ƿra þu ƿæzft.¹⁹ Ða cƿæþ he. Ðƿæt þu miht openlice onziton þ̅ þ̅ iſ for inlice zode²⁰ þing þ̅ ealle zefceafra 7 ealle²¹ ƿuhta ƿilnaþ to habbenne.

^c Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

¹ Bod. ƿræc.

² Cott. meolo.

³ Cott. ƿeft.

⁴ Cott. meolo.

⁵ Cott. þurþ.

⁶ Cott. ƿýreþa.

⁷ Cott. naþelæf.

⁸ Bod. bið ælcƿe

ƿýhte.

⁹ Cott. forþæm.

¹⁰ Bod. zehƿileum.

¹¹ Cott. nalef.

¹² Bod.

hīr zecýnd.

¹³ Cott. ƿƿeozol.

¹⁴ Bod. Ðƿæt.

¹⁵ Bod. untodæled

bið hit zehal.

¹⁶ Bod. Ðæt ealle þing habbað anne ƿillan.

¹⁷ Cott.

zodeſ.

¹⁸ Cott. zood

¹⁹ ƿra ƿuræzft, desunt in MS. Bod.

²⁰ Cott.

zood.

²¹ Cott. ealpa.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cræp ic. Ne mæz nan mon soþre gezzan. forðam¹ ic onzite þ̅ ealle zerceafra tofleoron² gpa gpa pæter. 7 nane sibbe. ne nane endebýrdneffe ne heoldon. ac gpiþe unzercelice³ toslupen 7 to nauhte purden. gpa gpa pe ær fædon⁴ on þiſſe ilcan bec. ziſ hi næfdon ænne God þe him eallum gtorþde. 7 pacode. and rædde. Ac nu forþamþe pe piron þ̅ an pealþend iſ eallra ðinza. pe ſceolon⁵ beon nebe zepafan. ſam pe pillan. ſam pe nýllan. þ̅ he ſie ſe hehſta hroſ eallra zoda. Ða ſmercode⁶ he riþ min 7 cræp. Cala⁷ min cild ea. hþæt þu eart gpiþe zeræliſ. 7 ic gpiþe bliþe. for þinum⁸ andzite. gpiþe neah þu onzeate ða þ̅ riht. 7 þ̅ ilce þ̅ þu ær fædeſt þ̅ þu onziton ne mihteſt. ðæſ þu pæpe nu zepafa. Ða cræp ic. Hþæt pæſ þ̅ þ̅ ic ær fæde þ̅ ic nýrte.⁹ Ða cræp he. Ðu fædeſt þ̅ ðu nýrteſt¹⁰ ælcpe zerceafte ende. ac pite nu þ̅ þ̅ iſ ælcpe zerceafte ende. þ̅ þu ſelf ær nemdeſt. þ̅ iſ zod.¹¹ to þam fundiaþ ealle¹² zerceafra. nabbaf hi nan zod oſer þ̅ to ſecanne. ne hi nan puht ne maizon ne uſor ne utop ſindan ;.

CAPUT XXXV.¹

§ I. ÐA he ða þiſ gpell aſæd hæfde. ða onzan he eſt ſinzan. 7 þuſ cræp. Ðra hpa gpa pille diophice gpiſuzan mið inneþearþan Mode æfter þýhte. 7 nýlle þ̅ hine æniſ mon oðde æniſ ðinſ maze amerpan. onzinne ðonne ſecan on innan him ſelfum. þ̅ he ær ýmbuton hine ſohte. 7 ſoþlæte unnýtte ýmbhozan gpa he¹³ gpiþoſt mæze. 7 zezædepiſe to þam anum. 7 zerceze ðonne hiſ aſnum¹⁴ Mode. þ̅ hit mæz ſindan on innan him ſelfum ealle ða zod pe hit ute ſeþ. ðonne mæz he gpiþe paþe onzitan ealle þ̅ ýfel 7 þ̅ unnet. þ̅ he ær on hiſ Mode hæfde. gpa ſpeotole gpa þu miht ða ſunnan zereon. 7 þu onziteſt þin agen inzeþanc. þ̅ hit biþ micle beoþtpe 7 leohtpe ðonne ſeo ſunne. forþam nan hæfiſneſ ðæſ lichoman. ne nan unþear ne mæz eallunza ation oſ hiſ Mode þa rihtſiſneſſe.¹⁵ gpa þ̅ he hiſe hþæt hpezu nabbe on hiſ Mode. ðeah ſio gþæpneſ þæſ lichoman. 7 þa unþearaf oſt abiſezien þ̅ Mod mið oſezio-

^d Boet. lib. iii. metrum 11.—Quisquis profundâ mente, &c.

¹ Cott. forþæm. ² Cott. flopem. ³ Bod. ungelice. ⁴ Cott. lange rædon. ⁵ Cott. ſceolon. ⁶ Cott. ſmeapcode. ⁷ Cott. Ca. ⁸ Bod. mino. ⁹ Cott. neſſe. ¹⁰ Cott. neſſe. ¹¹ þ̅ iſ zod, desunt in MS. Bod. ¹² Cott. ealla. ¹³ Bod. hi. ¹⁴ Bod. anum. ¹⁵ Bod. un-rihtſiſneſſe.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tuſneſſe 7 mid þam zedpoldmīſte hiſ foſtio ꝥ hiſ ne mæze ſpa beorhte ſcman ſpa hiſ polde. 7 ðeah biþ ſimle corn ðære foſfæſtneſſe fæd on þære ſaple punizende. ða hpile þe ſio ſapl 7 je lichoma zederode beoþ. ꝥ corn ſceal bion aſeht mid aſcunza 7 mid lape. zif hiſ zropan ſceal. Ðu mæz ðonne æniſ man pýhtſiſlice 7 zefceadſiſlice acſiſgan. zif he nan zſiſot pihcſiſneſſe on him næfþ. niſ nan ſpa ſſiþe bedæled pýhtſiſneſſe. ꝥ he nan pýht andpýrþe nýte. zif mon acſaþ. Foſþam hiſ iſ ſſiþe pýht ſpell ꝥ Plato je upſita fæde. he cſæþ ſpa hpa ſpa ungemýndiz ſie pihcſiſneſſe. zecerpe hine to hiſ zemýnde. ðonne ſint he ðær þa pýhtſiſneſſe zehýdde mid þæſ lichoman hæfizneſſe 7 mid hiſ Œoder zedreſedneſſe 7 biſzunga :

§ II.^e Ða cſæþ ic. Ic eom zepaſa ꝥ ꝥ þaſ foð ſpell ꝥ Plato fæde. Ðu ne mýnezoderþ¹ þu me eac nu tupa þære ilcan ſſiſæce. æreft þu cſæþe ꝥ ic hæfde foſziten ꝥ zecýndelic zod. ꝥ ic on innan me ſelfum hæfde. foſ ðær lichoman hefizneſſe. æt oðrum ceſſe þu me fæderþ þæt ðu hæfderþ onziten ꝥ me ſelfum puhte ꝥ ic hæfde eallunza foſlopen ꝥ zecýndelice zod. ꝥ ic on innan me ſelfum ſceolde habban. foſ ðære ungemetlican unſotneſſe ðe ic hæfde foſþam foſlætenan pelan. Ða cſæþ he. Ðaſ þu nu zemýnderþ ða porþ þe ic þe fæde on þære foſman bec. ðonne miht² ðu be þam porþum zenoz ſſeotole onzitan ꝥ ꝥ þu ær fæderþ ꝥ þu nýſſerþ.³ Ða cſæþ ic. Ðræt þæſ ꝥ. hræt fæde ic ꝥ ic nýſte :.⁴ Ða cſæþ he. Ðu fæderþ on þære ilcan bec. ꝥ þu onzeate ꝥ te God peolde þiſſeſ midðan zeapder. ac þu fæderþ ꝥ þu ne mihte pitan humeta he hiſ peolde. oððe hu he hiſ peolde. Ða cſæþ ic. Ic zeman zenoz zeap⁵ min azen dýſiz. 7 ic hiſ þæſ ær ðe zepaſa. þeah ic hiſ þa be ſumum dæle onzeate. ic polde zet hiſ mapre æt ðe zehoran. Ða cſæþ he. Ne ðe nauht ær ne tpeode ꝥ te God fædde 7 peolde ealleſ midðaneapder :. Ða cſæþ ic. Ne me zeot⁶ nauht ne tpeoþ. ne nu næfſe ne tpeoþ.⁷ ic þe pille eac rona ſeczan be hræm ic hiſ æreft⁸ onzeat. Ic onzeat þæt ðeſ midðanzeapd þæſ of ſſiðe manezum and miſlicum⁹ ðinſum zezaderiod. 7 ſſiþe fæſte to ſomne zelmed 7 zefanzod. næſen hi zezaderiode 7 zepadode. ſpa þiþerpeapda zefceafra. ðonne ne puridon he næfſe ne zeporhte ne eac zezaderiode. 7 zif he hi

^e Boet. lib. iii. proſa 12.—Tum ego, Platoni, inquam, &c.

¹ Cott. mýndzoderþ. ² Cott. meahste. ³ Cott. neſſe. ⁴ Cott. nýſſe. ⁵ Cott. zeape. ⁶ Cott. ziet. ⁷ Cott. tpiod. ⁸ Bod. þam ic æreft. ⁹ Cott. miſlicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order by an all-powerful Being, then they would

ne bunðe¹ mið hiȝ unabindendlicum² pacentum. ðonne toȝlupan hi ealle.³ ȝ næpon⁴ no ȝpa ȝerȝlice. ne ȝpa endebȝrdlice. ne ȝpa ȝemetlice hiopa ȝede. ȝ hiopa pȝne funden on hiopa ȝtopum. ȝ on hiopa tidum. ȝif an unapendendlic God næpe. peolde þone ȝod ꝥ ꝥ he iȝ. ꝥ ic hate God ȝpa ȝpa ealle ȝerceaȝta hatap:.

§ III.^f Ða cræp he. Nu ðu þæt ȝpa openlice onȝiten hæfȝt. ne þearfe ic nu nauht ȝriþe ýmbe ꝥ ȝpincan. ꝥ ic ðe ma be ȝode recce. forþæm ðu earȝ nu fulneah cumen innon⁵ ða ceaȝtre þære ȝoþan ȝerælþe. þe þu lanȝe ær ne mihteȝt aþedian. Ac ȝit ȝculon ȝpa ðeah ȝecan ꝥ ꝥ ȝit ær mȝnton. Ða cræp ic. Hwæt iȝ ꝥ. Ða cræp he. Hu ne tealðan ȝit ær ꝥ te ȝenȝht pære⁶ ȝerælþa. ȝ ða ȝerælþa pæron God. Ða cræp ic. Sƿa hit iȝ ȝpa þu ȝeȝȝt. Ða cræp he. God ne beþearf naner oþreȝ fultumer. buton hiȝ ȝelþeȝ. hiȝ ȝerceaȝta mið to pealdanne. ðe⁷ ma þe he ær þorȝte to ðam peorce. forþam⁸ ȝif he æniȝeȝ fultumer on æneȝum ðinȝum beþorȝte. ðonne næfde he no ȝelþ ȝenog. Ða cræp ic. Sƿa hit iȝ ȝpa þu ȝeȝȝt. Ða cræp he. Ðurh⁹ hine ȝelþne he ȝerceop ealle¹⁰ ðinȝ. ȝ eallra pealt.¹¹ Ða cræp ic. Ne mæȝ ic ðæȝ oþȝacan. Ða cræp he. Ær þe þe hæfðon ꝥ ȝereht.¹² ꝥ God pære þurh hine ȝelþne ȝod.¹³ Ða cræp ic. Ic ȝeman ꝥ þu ȝpa ȝædeȝt. Ða cræp he. Ðurh¹⁴ ȝood God ȝerceop ælc¹⁵ þinȝ. forþam¹⁶ he peht¹⁷ þurh hine ȝelþne ealles ðæȝ þe pe ær cræðon ꝥ ȝod pære. ȝ he iȝ ana ȝtaþolfeȝt pealðend. ȝ ȝeopa. ȝ ȝeopþoþeȝ.¹⁸ forþæm he peht¹⁹ ȝ pæt eallum ȝerceaȝtum. ȝpa ȝpa ȝod²⁰ ȝeopa²¹ anum ȝeipe. Ða cræp ic. Nu ic ðe andette ꝥ ic hæbbe funden ðuru. þær ðær ic ær ȝereah ane lýtle cȝnan.²² ȝpa þæt ic unȝeaþe²³ mihte ȝeȝeon²⁴ ȝriþe lýtelle ȝciman leohteȝ of þiȝum²⁵ ðeortum. ȝ ðeah þu me tæhteȝt ær þa ðuru. ac ic hiȝe ne mihte mape aþedian buton ꝥ ic hiȝe ȝrapode ýmbuton ꝥ ðe ic ꝥ lýtle leoht ȝereah tȝinclian. ic ðe ȝæde ȝeȝȝn ær on ðiȝre ilcan bec.

^f Boet. lib. iii. prosa 12.—Tum illa, cum hæc, inquit, &c.

¹ Cott. ȝebunðe. ² Cott. unabindendlicum. ³ Cott. ealla. ⁴ Bod. næpe. ⁵ Cott. in on. ⁶ Cott. pæpen. ⁷ Cott. þon. ⁸ Cott. forþæm. ⁹ Cott. Ðurȝ. ¹⁰ Cott. eall. ¹¹ Cott. pȝlt. ¹² Cott. ȝereahȝ. ¹³ Cott. ȝood. ¹⁴ Cott. Ðurȝ. ¹⁵ Cott. eal. ¹⁶ Cott. forþæm. ¹⁷ Cott. pȝlt. ¹⁸ Cott. ȝeopþoþeȝ ȝ helma. ¹⁹ Cott. pȝht. ²⁰ Cott. ȝood. ²¹ Cott. ȝeopa. ²² Cott. cinan. ²³ Cott. uneaþe. ²⁴ Cott. ȝeȝion. ²⁵ Cott. þiȝum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldest not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

þ̅ ic nýrte¹ hræc se fruma wære ealra gefceafra. Ða gerehterc þu me þ̅² hit wæs God.³ þa nýrte⁴ ic eft ýmbe þone ende. ær þu me eft gerehterc þ̅ þ̅ wære eac God.⁵ Ða jæde ic þe þ̅ ic nýrte⁶ hu he ealra þara gefceafra weolde.⁷ ac ðu hit me hæfret nu wriþe wreotole gereht.⁸ wrælc⁹ ðu hæbbe Ða ðuru abroden þe ic ær gohte. Ða andwrode he me 7 cwæp. Ic wac þ̅ ic þe ær mýnede¹⁰ ðære ilcan wriwære. 7 nu me wincþ þ̅ þu onzite wra wra lenz wra bet ýmbe Ða wofwærtneffe. ac ic wolde zet þe eorpan wume biwne.¹¹ ac wra wreotole wra wo wæs þe ic þe ær jæde. Ða cwæp ic. Wwæt is wo :

§ IV.^s Ða cwæp he. Ne mæz nænne mon wæs wrozan¹² þ̅ te eallra gefceafra agnum willan¹³ God wicraf ofer hi. 7 eapmodlice hiora willan wendap to hiw willan. Be wæm is wriþe wreotol þ̅ te God æghwæs wealt mid wæm helman 7 mid wæm wriwroþwe hiw godneffe. forwæmþe¹⁴ ealle¹⁵ gefceafra gecýndelice hiora agnum willum fundiap to cumanne to gode. wra wra we ofc ær jædon on wriwe ilcan bec. Ða cwæp ic. Wwri ne mæz ic wæs wrozan.¹⁶ forwæmþe Godes anweald nære full eadwlic. wif þa gefceafra hiora unwillum him herden.¹⁷ 7 eft Ða gefceafra næron¹⁸ naner ðoncer ne naner weorþwre weorþe.¹⁹ wif hi heora unwillum hlaforde herden. Ða cwæp he. Nis nan gefceafc ðe he twohwize²⁰ þ̅ hio wýle winnan wif hwe wriwender willan wif hio hwe gecýnd²¹ healdan wile. Ða cwæp ic. Nis nan gefceafc²² þe wif hwe wriwender willan winne. buton ðýwiz mon. oððe eft Ða wriwreþdan²³ englas. Ða cwæp he. Wwæt wenrt þu. wif ænezu gefceafc twohwode þ̅ hio wif hiw willan weolde winnan. hwæt hio mihte wif wra mihtine wra we hwe gerehtne habbaþ. Ða cwæp ic. Ne wazon hi nauht ðeah hi willon. Ða wundrode he 7 cwæp. Nis nan wuht þe mæze oððe wille wra heazum²⁴ Gode wriwreþan. Ða cwæp ic. Ne wene ic þ̅ æniz wuht we ðe wriwinne. buton þ̅ wit æri wriwæcon. Ða wmeacode²⁵ he and cwæp. Wite weare þ̅ þ̅ is þ̅ hehrtc god. þ̅ hit eall wra mihtwile

^s Boet. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

¹ Cott. nýrre. ² Bod. hwæt. ³ Bod. et Cott. god. ⁴ Cott. nýrre.
⁵ Bod. et Cott. god. ⁶ Cott. nýrre. ⁷ Cott. wolde. ⁸ Cott. gereant.
⁹ Cott. wýlce. ¹⁰ Cott. mýndgode. ¹¹ Cott. býne. ¹² Cott. wrozan.
¹³ Cott. willum. ¹⁴ Cott. forwæmþe. ¹⁵ Cott. ealla. ¹⁶ Cott. Wwone
mæz wri wrozan. ¹⁷ Bod. herderc. ¹⁸ Cott. næren. ¹⁹ Cott. wriwe.
²⁰ Cott. twohwe. ²¹ Cott. cýnd. ²² Cott. gecýnd. ²³ Cott. wriwre-
weapdan. ²⁴ Cott. heaum. ²⁵ Cott. wmeacode.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macap. 7 eall ðing 7erþeop. 7 eallum ſpa 7ereclice macap. 7 ſap eapeli¹ buton ælcum 7erþince hit eall 7et. Ða cƿæþ ic. 7el me hcoðe þ þu ær 7æðer². 7 þiſer me lýrt nu 7et² bet. ac me 7ceamaþ nu þ ic hit ær ne onſeat. Ða cƿæþ he. Ic ƿat³ þ þu 7eherðer² of² 7eccan on ealdum leaſum 7pellum þ te Iob Ðaturner ſunu 7ceolde beon⁴ 7e hehſta 7ioð of²er oþre 7ioðar.⁵ 7 he 7ceolde bion ðær heofener ſunu. 7 7colde 7icſian on heofenum. 7 7coldon 7iſantar bion eorþan ſuna. 7 þa 7ceoldon⁶ 7icſian of²er eorþan. 7 þa 7ceolðan⁷ hi beon⁸ 7ſilce⁹ hý ƿæri²on 7erþýrtre²na bearn. 7oþþæmþe¹⁰ he 7ceolde beon heofener ſunu. 7 hi eorþan. Ða 7ceolde ðam 7iſantum of²ſincan þ he hæfde hiepa¹¹ 7ice. 7oðdon Ða toþreca² ðone heofon under him. Ða 7ceolde he 7enðan ðunſar. 7 lýſetu.¹² 7 7inðar. 7 toþýrpan eall hira 7ereop²c mid. 7 hi 7elſe of²lean. Ðýllice¹³ leaſunza hi 7oþihton. 7 mihton eape 7eczan 7oþſpell. 7iſ him þa leaſunza næri²on¹⁴ 7retran. 7 ðeah 7riþe 7elic þiſum. hi mihton 7eczan hſýlc ðýriſ 7eſſoð 7e 7iſant 7oþihte. 7e 7eſſoð ƿæſ 7huſer ſunu. 7huſ ƿæſ 7hameſ ſunu. 7ham¹⁵ 7oeſ. 7e 7eſſoð het 7ýreca² ænne toþ on ðam¹⁶ 7elða 7e 7ennar¹⁷ hatte. 7 on þære ðioðe 7e 7eiſa hatte. 7riþe neah þære býriſ ðe mon nu hæ²t Babilonia. þ hi ðýdon 7oþ þæm þinſum þ¹⁸ hi 7oðdon 7iton hu heah hit ƿære to þæm heſone. 7 hu ðicke¹⁹ 7e heſon ƿære 7 hu ƿært. oððe hſæt þær of²er ƿære. Ac hit 7ebýreðe. 7pa hit cýnn²⁰ ƿar. þ 7e 7oðcunða anpealð²¹ hi toþtencte ær hi hit 7ullþýreca² moſton.²² 7 toþearþ þone toþri.²³ 7 hioþa manizne²⁴ of²flōz. 7 hioþa 7riþæce toðælde on tra²⁵ 7 hunð 7eoſontiz 7eþeoda.²⁶ Ðpa 7ebýreþ ælcum ðara 7e 7inþ 7iþ þæm 7oðcunðan anpealðe.²⁷ ne 7erexþ²⁸ him nan 7eoþþreca² on þæm. ac 7ýriþ 7e 7epanod 7e hi ær hæfðon :

§ V.^h Ac loca nu hſæþer ðu 7ille þ 7it 7iet 7riþýriſen²⁹ æfter ænizre 7erþeapriſeſſe 7uþoþ. nu 7it þ aſunden³⁰ habbaþ. þ

¹ Boet. lib. iii. proſa 12.—Sed viſne rationes ipſas, &c.

¹ Cott. eþelice. ² Cott. 7iet. ³ Bod. 7pæt ic ƿat. ⁴ Cott. bion.
⁵ Cott. oðru 7oðu. ⁶ Cott. 7ceolðen. ⁷ Cott. 7ceolðen. ⁸ Cott. bion.
⁹ Cott. 7ſelce. ¹⁰ Cott. 7oþþæm þe. ¹¹ Bod. hieþe. ¹² Cott. lýſeta.
¹³ Cott. Ðýllica. ¹⁴ Cott. næren. ¹⁵ Bod. 7haameſ ſunu. 7haan.
¹⁶ Cott. þæm. ¹⁷ Cott. 7enſar. ¹⁸ Cott. þe. ¹⁹ Cott. þice.
²⁰ Cott. cýn. ²¹ Cott. ƿalð. ²² Cott. moſten. ²³ Cott. toþ.
²⁴ Cott. monizne. ²⁵ Cott. tu. ²⁶ Cott. 7eþioða. ²⁷ Cott. anpaðe.
²⁸ Cott. 7erþýxð. ²⁹ Bod. 7erþýriſen. ³⁰ Cott. 7unden.

powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

ƿit ær ƿohton. ic ƿene þeah ƿif ƿit ƿiet¹ uncre ƿorð to ƿomne
 ƿleap. þ̅ þ̅ær aƿƿrunge ſum ƿƿearca up ƿoþfærtnegge ðara þe
 ƿit ær ne ƿezaron. Ða cƿæþ ic. Do ƿra ƿra ðu ƿille. Ða cƿæþ
 he. Þræt nænne mon nu ne tƿeoþ þ̅ ƿoð ƿý ƿra mihtiz þ̅ he
 mæge ƿýrcan þ̅ þ̅ he ƿille. Ða cƿæþ ic. Ne tƿeoþ þ̅ær nan² mon
 ðe auht ƿat. Ða cƿæþ he. Þræþer æniz mon ƿene³ þ̅ auht ƿie
 þ̅ær ðe ƿoð ðon ne mæge. Ða cƿæþ ic. Ic hit ƿat þ̅ nauht niƿ
 ðær ðe he ðon ne mæge. Ða cƿæþ he. ƿenjt þu hƿæþer he
 mæge æniz⁴ ýfel ðon. Ða cƿæþ ic. Ic ƿat þ̅ he ne mæg. Ða
 cƿæþ he. Soþ ðu ƿezrt. ƿoþþam hit iƿ nauht. þ̅ær ýfel auht
 ƿære þonne mihte⁵ hit ƿoð ƿýrcan. ƿoþþý hit iƿ nauht. Ða
 cƿæþ ic. Me þincþ þ̅ þu me ðƿelize and ðýðerie.⁶ ƿra mon cilð
 ðeƿ. lætjt me hiðer j ðiðer⁷ on ƿra þicne ƿuðu þ̅ ic ne mæg
 ut aƿebian. ƿoþþæm ðu á ýmbe ƿticce ƿehjt eft on ða ilcan
 ƿƿræce. þe þu ær ƿræce⁸ j ƿoþlætjt eft ða ær ðu hi zeendod
 hadde.⁹ j ƿehjt on uncuþe. þ̅ý ic nat nu¹⁰ hƿæt þu ƿilt. Me
 þincþ þ̅ ðu hƿerþert ýmbuton¹¹ ſume ƿunðerlice j ƿelðcuþe
 ƿƿræce. ýmbe þa anfealdnegge þare ƿoðcunðnegge. Ic zeman¹²
 þ̅ þu me ær ƿehtert ſum ƿunðorlic ƿpell. be ðam þa ðu me
 ƿehtert þ̅ hit ƿære eall an zezælþa j þ̅ hehtze ƿoð. j cƿæde þ̅
 ða zezælþa ƿæron¹³ on ðam¹⁴ hehtan ƿoðe¹⁵ færte. j þ̅ hehtze
 ƿoð ƿære ƿoð ſelf.¹⁶ j he ƿære full ælcpe zezælþe. and þu
 cƿæde þ̅ ælc zezæliz mon ƿære ƿoð. j eft ðu ƿæðert þ̅ ƿoðer
 ƿoðnegj¹⁷ j hiƿ zezæliznegj j he ſelf þæt þ̅ ƿære¹⁸ eall an. j þ̅
 þonne ƿære þe hehtza ƿoð. j to þæm ƿoðe ealle þa zezceafra
 fundiaþ ðe heora zecýnd healdaþ. j ƿilmaþ þ̅ hi¹⁹ to cumen. j
 eac ðu ƿæðert þ̅ te ƿoð ƿeolde²⁰ eallra hiƿ zezceafra mid þam²¹
 ƿteorþoþre²² hiƿ ƿoðnegge.²³ j eac ƿæðert þ̅ ealle²⁴ zezceafra
 hiora aƿnum ƿillum unzeneðde him ƿæron²⁵ unðerþeodde.²⁶ j
 nu on lajt þu ƿæðert²⁷ þ̅ ýfel nære nauht. j eall ðiƿ þu ze-
 nehtert to ƿoþe ƿriþe zezceadriƿlice buton ælcpe leaƿre ƿæ-
 ðelþan. Ða cƿæþ he. Ðu ƿæðert ær þ̅ ic þe ðƿealde.²⁸ Ac me

¹ Bod. ƿit ƿif ƿet. ² Cott. nænne. ³ Bod. ƿære. ⁴ æniz, deest
 in MS. Bod. ⁵ Cott. meahze. ⁶ Cott. ðpelle j ðýðre. ⁷ Cott.

lædjt me hiðer j þiðer. ⁸ þe þu ær ƿræce, desunt in MS. Bod.

⁹ Cott. hæbbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. ýmbe utan. ¹² Bod.
 zenam. ¹³ Cott. ƿæpen. ¹⁴ Cott. þæm. ¹⁵ Cott. ƿoðe. ¹⁶ Cott.

ƿoð ƿære ƿoð. ¹⁷ Cott. ƿoðer. ¹⁸ Bod. þ̅ þ̅ he ƿære. ¹⁹ Cott.

hý. ²⁰ Cott. ƿiolde. ²¹ Cott. þæm. ²² Cott. ƿteorþoþre. ²³ Cott.

ƿoðnegge. ²⁴ Cott. ealle. ²⁵ Cott. ƿæpen. ²⁶ Cott. unðerþeodde.

²⁷ Cott. ƿæðer. ²⁸ Bod. þ̅ þe ðƿelode.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misleadest and deludest me, as any one does a child: thou leadest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ðpelode.¹ ac jæde ðe jriþe lang jpell 7 pundorlic jriþe² zergeadlice be ðam Gode ðe wit unc zefýrn togebædon. 7 nu zet³ ic teohhie ꝥ ic ðe hræt hpezu⁴ uncupej zerecce be þam ilean Gode. Nit iſ zecýnd ðære zodcundneſſe ꝥ hio mæz beon ungemenzed wið oþre⁵ zergeafta. buton oþerja zergeafta fultume. jra jra nan oþer zergeaft ne mæz. ne mæz nan oþer⁶ zergeaft be him ſelfum bion. jra jra zio⁷ Parmenides je jceop zeddbode⁸ and cþæþ. Se ælmihtiza⁹ God iſ eallra ðingza peccend 7 he ana unapendendlic¹⁰ jumiþ. 7 eallra ðara apendendlicra¹¹ pelt. Forþæm ðu ne ðearft nauht jriþe pundriſzan ðeah þe jriþian¹² æfteri ðam¹³ þe þe ongunnon. jra mið læj forða. jra mið ma. jraþer þe hit zereccan maſon. ðeah þe nu jculon manezza 7 miſtlice¹⁴ biſna and biſpell peccan. ðeah hanzaþ ure Gode ealne þez on þæm þe þe æfter jriþiaþ. ne fo þe na¹⁵ on ða biſena¹⁶ and on biſpell¹⁷ for ðara leaſana jrella luſan. ac forþamþe¹⁸ þe woldon mið zebeacnian¹⁹ ða jofþæjtneſſe. 7 woldon ꝥ hit wude to nýtte ðam zehendum.²⁰ Ic gemunde nu wihte²¹ þæj riſan Platonej lapa juma. hu he cþæþ. ꝥ²² je mon je þe biſpell jezgan²³ wode. ne jceolde fon on to ungelic biſpell ðære jriþæce ðe he ðonne jriþecan wode. ac zehew²⁴ nu zehýlbelice hræt ic nu jriþecan wille. ðeah hit þe zefýrn ær unnýt ðuhte. hræþer þe je ende abet lician wille :.

§ VI.¹ Onzan ða jingzan. 7 cþæþ. Geſæliz biþ je mon. þe mæz zereon. ðone hlutrian æpellm. ðæj hehtan zodej. 7 of him ſelfum. aþeorpan mæz. ða ðioſtro hij Godej. Je jculon zet of ealdum leaſum jpellum ðe jum biſpell peccan. Nit zelamp zio. ꝥ te an hearpere. þæj on ðære þeode.²⁵ þe Thracia hatte. jio þæj on Epeca rice. je hearpere þaſ jriþe. unzejriþæzlice zod.²⁶ þæj nama þæj Oþfej. he hæfde an jriþe ænlic riſ. jio þæj haten Eurydice. þa onzann²⁷ monn jecgan. be þam hearpere. ꝥ he mihte hearþian ꝥ je wuda²⁸ wazode. 7 ða jtanar

¹ Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

¹ Cott. ðpelle.

² Cott. 7 jriþe.

³ Cott. zet.

⁴ Cott. hpugu.

⁵ Cott. oþra.

⁶ Cott. oþru.

⁷ zio, deest in MS. Cott.

⁸ Cott.

zeddbode.

⁹ Cott. ælmihtiza.

¹⁰ Cott. unapendendlic.

¹¹ Cott.

et Bod. anpendendlicra.

¹² Cott. jriþien.

¹³ Cott. þæm.

¹⁴ Cott.

miſtica.

¹⁵ Cott. no.

¹⁶ Cott. barna.

¹⁷ Cott. on þa biſpel.

¹⁸ Cott.

forþæm þe.

¹⁹ Cott. becan.

²⁰ Bod. zehewendon.

²¹ Cott. wýhte.

²² Cott. ꝥ te.

²³ Cott. jecgan.

²⁴ Cott. zehew.

²⁵ Cott. þeode

²⁶ Cott. zod.

²⁷ Cott. ongun.

²⁸ Cott. wuda.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi rtyredon.¹ for þam grege. 7 rilb deop.² þær polbon to ipman. 7 rtondon.³ rrilce hi tame⁴ wæron. rra rtille. ðeah hi men. oððe hundas. riþ eodon. þ hi hi na ne onrcunedon. ða rædon hi. þ ðær hearperer riþ. rceolde acpelan. 7 hire raple. mon rceolde. lædon⁵ to helle. ða rceolde re hearpere. reorþan rra rapiz. þ he ne mihte. on zemonz orrum mannum bion. ac teah to ruda. 7 ræt on þæm muntum. æzþer ze dæzer. ze nihter. reop 7 hearrode. þ þa rudaþ birodon. 7 ða ea rtondon. 7 nan heort. ne onrcunode. nænne leon. ne nan hara. nænne hund. ne nan neat. nýrte nænne andan. ne nænne eze. to orrum. for þære mirhte⁶ ðær roner. Ða ðæm hearpere þa ruhte. þ hine þa.⁷ naner ðinzer ne lýrte on ðirre ropulde. ða rohte he. þ he wolde zerrecan. helle Godu.⁸ 7 onzinnan him. oleccan mid hir hearpan. 7 biððan þ. hi him azeafan.⁹ eft hir riþ. Ða he þa ðider com. þa rceolde cuman. þære helle hund. onzean hine. þær nama wæs Leruerur.¹⁰ re rceolde habban. þrio hearðu. 7 onzan fæzenian.¹¹ mid hir rceorte. 7 plezian¹² riþ hine. for hir hearpunza. Ða wæs ðær eac. riþe ezeþlic zeat-rearþ. ðær nama rceolde beon¹³ Laron. re hæfde eac ðrio hearðu. 7 re¹⁴ wæs riþe orpalþ. Ða onzan¹⁵ ðe¹⁶ hearpere. hine biððan. þ he hine zemunþýrde. þa hrile ðe he wæs wære. 7 hine zerundne. eft þanon brohte. ða zehet he him þ. for-þæm he wæs oflýrte.¹⁷ ðær relþcuban roner. Ða eode he furþor of he zemette.¹⁸ ða zraman Gydena.¹⁹ ðe folcþre men. hatap Rapraf. ða hi reczap. þ on nanum men. nýton nane are. ac ælcum menn. rrecan²⁰ be hir zerýrhtum. ða hi reczap. þ realdan.²¹ ælcer monner wýrde. ða onzann²² he biððan. huopa²³ mitre.²⁴ þa ongunnon hi wepan mid him. Ða eode he²⁵ furþor.²⁶ 7 him urnon ealle hellþaran onzean. 7 læddon hine. to huopa cýninge.²⁷ 7 ongunnon ealle rprecan mid him. 7 biððan ðær þe he bæd. Anþ þ unrtille hreol. ðe Ixion wæs²⁸ to zebunden. Lauza²⁹ cýning for hir rýlde. þ orrotod. for hir hearpunza. Anþ Tantalur re cýning. ðe on þirre ropulde. un-

1 Bod. hirgedon. 2 Cott. rilbu diop. 3 Cott. rtonðan. 4 Cott. tamu. 5 Cott. læðan. 6 Cott. meþþe. 7 þa, deest in MS. Cott. 8 Bod. zatu. 9 Cott. azeafan. 10 Bod. Aruerur. Cott. Lerueruerur. 11 Cott. onfæzian. 12 Bod. pleigan. 13 Cott. bion. 14 re, deest in MS. Cott. 15 Cott. onzon. 16 Cott. re. 17 Bod. onlýrte. 18 Cott. mette. 19 Cott. metzena. 20 Cott. rrecen. 21 Cott. palðen. 22 Cott. ongon. 23 Cott. heopa. 24 Cott. bliþre. 25 Bod. hi. 26 Cott. furþur. 27 Cott. cinnige. 28 wæs, deest in MS. Bod. 29 Cott. Lauza.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call Parcæ, of whom they say, that they know no respect for any man, but punish every man according to his deeds; *and* of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately

gemetlice zifre wæs. 7 him wæs þæt ilce. yfel fylgde.¹ wæs zifrenerre. he zetilde. And se Uultor.² rceolde forlætan. þæt he ne flat. þa lifre Týctier. ðær cýninges.³ þe hine ær. mid þý ritnode. And eall hellpara. ritu zetildon. þa hpile ðe he beforen þam cýninge hearpode. Ða he þa lange. 7 lange hearpode. þa clipode.⁴ se hellparana cýning. 7 cwæp. Uton⁵ azyfan. þæm efne hif wif. forþam⁶ he hi. hæfþ zeeapnod.⁷ mid hif hearpunga. Bebead him ða. ðæt he zeara wifte.⁸ þæt he⁹ hine næfre. underbæc ne bewape. wifþan¹⁰ he wononwearð¹¹ wære. 7 gæde. zif he hine underbæc bewape. þæt he rceolde. forlætan wæt wif. Ac ða lufe mon mæg wifre uneape. oððe na¹² forbeodan. wila wei¹³ hwæt Orfeug þa. lædde hif wif mid him. oþre he com. on þæt gemære. leohtes 7 weortro. þa eode þæt wif æfter him. ða he forþ¹⁴ on þæt leoht com. ða beweah he hine underbæc. wif ðær wifes. þa lovede¹⁵ heo¹⁶ him wona. Ðar learan¹⁷ wpell. læpar zehwilde man. þara þe wlnap. helle wiortra.¹⁸ to wionne. 7 to wæs woper.¹⁹ zodes hiohte. to cumenne²⁰ þæt he hine ne bewio. to hif ealdum²¹ yfelum. wpa þæt he hi eft. wpa fullice fullwemme. wpa he hi ær dýde. forþam²² wpa hpa wpa. mid fullon²³ wllan. hif Wod went. to ða yrlum. þe he ær woret. 7 hi ðonne fulwemep. and he him wonne. fullice liciap. 7 he hi næfre. forlætan ne wencþ. wonne worlyrt he. eall hif æppan zod.²⁴ buton he hit eft zebete : . Þer endað nu. seo ðwilde boc Boetier. and onzinh seo weofre :

CAPUT XXXVI.*

§ I. ÐA se Wifdom ða wif leof wifre lurtwærllice 7 zetceadwiflice awunzen hæfde. þa hæfde ic þa zet²⁵ hwæt²⁶ hwæza²⁷ zewýnd on minum Wode wære unrotnerre þe ic ær hæfde. 7 cwæp. Eala Wifdom. þu þe eart boda and worpýnel²⁸ ðær wofan leohtes. hu wunðorlic me ðincþ þæt þæt þu me wecrt. forþæm ic

* Boet. lib. iv. prosa 1.—Hæc cum Philosophia dignitate, &c.

¹ Cott. fylgde. ² Cott. ultor. ³ Bod. cýning. ⁴ Cott. cleopode.
⁵ Cott. wuton. ⁶ Cott. forþæm. ⁷ Cott. zeeapnad. ⁸ Cott. zearpe wifre.
⁹ he, deest in MS. Bod. et Cott. ¹⁰ Bod. forþam. ¹¹ Cott. wonanwearð.
¹² oððe na, desunt in MS. Bod. ¹³ Cott. wila wei.
¹⁴ Cott. wofum. ¹⁵ Cott. lofade. ¹⁶ Cott. hio. ¹⁷ learan, deest in MS. Cott.
¹⁸ Cott. wiortra. ¹⁹ Cott. wo þan. ²⁰ Cott. cumanne.
²¹ Cott. ealdan. ²² Cott. forþæm. ²³ Cott. fulle. ²⁴ Cott. zod.
²⁵ Cott. ziet. ²⁶ Cott. hwýlc. ²⁷ Cott. hwæza. ²⁸ Cott. wofepýnel.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

onȝite þæt eall þ̅ ðu me ær reahterȝ me reahte¹ God ðurh þe. 7 ic hit riȝte² eac ær be ſumum dæle. ac me hæfde þioȝ unriotneȝ amereþedne. þ̅ ic hit hæfde mið ealle forȝiten. 7 þ̅ iȝ eac minre unriotneȝre ȝe mæȝta dæl. þ̅ ic punðriȝe forihþȝ ȝe ȝoda³ God læte æniȝ ýfel beon.⁴ oððe ȝiȝ hit þeah bion⁵ ȝcýle. 7 he hit ȝeþarian ȝile. for hþȝ he hit ðonne⁶ ȝona ne ȝreccce.⁷ Þræt þu miht⁸ ðe ȝelf onȝitan þ̅ þ̅ iȝ to punðrianne. 7 eac oþer ðinȝ.⁹ me þincþ ȝet¹⁰ mare punðor. þ̅ iȝ þ̅ te dýri¹¹ 7 unrihtþriȝneȝ nu riȝtaþ oþer ealne¹² miððan earð. 7 ȝe Þriȝdom 7 eac oþre cræftaȝ næbbap nan loȝ ne nænne reoþriȝcipe on ðiȝre populde. ac licȝap forȝepene ȝra ȝra meox¹³ unðer feltune. 7 ýfele men on ælcum lande ȝinðon nu ȝýrþe. 7 ða ȝodan habbaþ manȝfeald þitu. Þra mæȝ forþæpan þ̅ he þ̅ ne riȝriȝe 7 ȝriȝlcpe ræfte ne punðriȝe. þ̅ te æfre ȝriȝlc ýfel ȝerýrþan ȝceolde unðer ðæȝ ælmihtȝan Godes anpealde. nu ȝe riȝon þ̅ he hit ȝat. 7 ælc ȝod¹⁴ ȝile. Ða cræþ he. Liȝ hit ȝra iȝ ȝra ðu ȝeȝȝ. ðonne iȝ þæt eȝerlicpe ðonne æniȝ oþer bȝoȝa. 7 iȝ endelear punðor. ðam¹⁵ ȝelicoȝt þe on ȝumeȝ cýniȝȝeȝ hiȝede ȝien ȝýldenu fatu 7 ȝýlfrenu¹⁶ forȝepen. 7 tȝeopenu mon reoþriȝe. Þit niȝ no¹⁷ ȝra ȝra þu reȝȝ. ac ȝiȝ ðu eall þ̅ ȝe-munan riȝt þ̅ ȝe æri ȝræcon. mið ðæȝ Godes fultume. ðe ȝe nu ýmbe¹⁸ ȝrrecaþ. ðonne miht¹⁹ þu onȝitan þ̅ þa ȝodan bioþ²⁰ ȝimle realbende. 7 þa ýfelan nabbap nænne anpealb.²¹ 7 þ̅ ða cræftaȝ ne bioþ næfre buton heȝriȝe. ne buton edleane. ne þa unþeapaȝ næfre ne bioþ unriȝnode. Ac þa ȝodan²² bioþ ȝimle ȝeræliȝe. 7 þa ýfelan unȝeræliȝe. Ic ðe mæȝ eoȝian ðæȝ ȝriþe maneȝa biȝna²³ þa ðe maȝon ȝetȝýmian.²⁴ to þam²⁵ þ̅ þu naȝt hþæt þu lænȝ riȝriȝe. Ac ic ðe wille nu ȝiet ȝetæcan ðone reȝ þe ðe ȝelæt to þæpe heoþenlican býriȝ. ðe þu ær of come. riððan þu onȝitȝt þurh mine lape hþæt ȝio ȝoþe ȝerælf biþ. 7 hþær hio biþ. Ac ic ȝceal æreȝt ðin Mod ȝeȝþeȝian.²⁶ þ̅ hit mæȝe hit þȝ eþ up ahebban æri ðon hit fleoȝan onȝinne on ða heahneȝre. þ̅ hit mæȝe hal 7 oþroȝ fleoȝan to hiȝ earðe. 7 forlætcan ælce þara ȝeðreþeðneȝra ðe hit nu þioȝap.

¹ Bod. mihtce.² Cott. þriȝe.³ Cott. ȝooda.⁴ Cott. bion.⁵ bion, dee-t in MS. Bod.⁶ þonne, deest in MS. Cott.⁷ Cott. ȝreccce.⁸ Cott. meahȝ.⁹ Cott. þineȝ.¹⁰ Cott. ȝiet.¹¹ Cott. dýriȝ.¹² Cott. eallne.¹³ Cott. miox.¹⁴ Cott. ȝood.¹⁵ Cott. þæm.¹⁶ Cott.

relypenu.

¹⁷ Cott. Niȝ hit no.¹⁸ Cott. embe.¹⁹ Cott. meahȝ.²⁰ Cott. beoð.²¹ Cott. anpalb.²² Cott. ȝoodan.²³ Cott. biȝena.²⁴ Bod. ȝetȝýmian.²⁵ Cott. to þon.²⁶ Cott. ȝeȝþeȝian.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *ones*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

ƿitte him on minum hræðræne. þocriƿe him on minne ƿeƿ. ic bio hiƿ laƿriop :.¹

§ II.¹ Ða ƿe Ʊiƿðom þa ðiƿ ƿpell aƿeht² hæfðe. þa onƿann he eƿt ƿinƿan ƿ cƿæƿ. Ic hæbbe ƿiþe ƿriƿte ƿeþeƿa. þ̅ ic mæƿ ƿliozan oƿeƿ ðone hean hƿoƿ þæƿ heoƿoneƿ. Ac þæƿ ic nu moƿte ƿin Mod ƿeƿiþeƿƿan mið þam ƿiþerum. þ̅ þu mihteƿt mið me ƿliozan. þonne miht ðu oƿeƿƿion ealle þaƿ eorþlican þinƿ. Ʊiƿ þu mihteƿt ðe ƿlion oƿeƿ þam ƿoðore. ðonne mihteƿt þu ƿeƿion þa ƿolcnu under þe. ƿ mihteƿt þe ƿliozan oƿeƿ þam ƿýpe þe iƿ betƿux þam ƿoðore ƿ þæƿe lýƿte. ƿ mihteƿt þe ƿeƿan mið þæƿe ƿunnau betƿýx þam tunƿlum. ƿ ðonne ƿeorþan on þam ƿoðore. ƿ ƿiððan to þam cealdan ƿƿiorþan þe ƿe hatap ðaƿurƿeƿ ƿteorƿa. ƿe iƿ eall iƿiƿ. ƿe ƿanðraþ oƿeƿ oƿrum ƿteorƿum uƿor ðonne æniƿ oƿeƿ tunƿol. ƿiððon þu ðonne ƿorþ oƿeƿ þone biƿt aheƿoð. ðonne biƿt þu buƿan ðam ƿriƿtan ƿoðore. ƿ læƿt þonne behinðan þe þone hehƿtan heoƿon. ƿiððan ðu miht habban ðinne ðæl ðæƿ ƿoþan leohteƿ. þæƿ ƿicraþ an cýninga ƿe hæƿþ anƿeald eallra oþra cýninga. ƿe ƿemetƿaþ ðone bƿidel. ƿ þ̅ ƿealdleþeƿ ealleƿ ýmbheoƿeƿteƿ heoƿeneƿ ƿ eorþan. ƿe an ðema iƿ ƿeƿtæþƿiƿ ƿ beorht. ƿe ƿƿiorþ þam hræðræne eallra ƿeƿceafƿta. Ac ƿiƿ þu æƿne cýmƿt on þone ƿeƿ ƿ to ðæƿe ƿtope þe ðu nu ƿeot ƿorƿiten haƿƿt. þonne ƿilt þu cƿeþan. Ðiƿ iƿ min ƿiht eƿel. hionan ic ƿaƿ æƿ cumen. ƿ hionon ic ƿaƿ acenneð. heƿ ic ƿille nu ƿtanðan ƿæƿte. nelle ic nu næƿne hionon. Ic ƿat þeah ƿiƿ ðe æƿne ƿeƿýrþ þ̅ þu ƿilt oððe moƿt eƿt ƿunðian þara þioƿta ðiƿe ƿorulðe. þonne ƿeƿihƿt ðu nu þa unƿihtƿian cýninga ƿ ealle þa oƿeƿmoðan ƿican bioƿ ƿiþe unmihtige ƿ ƿiþe earme ƿƿeccan. þa ilcan ðe þiƿ earƿe ƿolc nu heaƿðoƿt onðræc :.

§ III.^m Ða cƿæƿ ic.³ Eala Ʊiƿðom. miçel iƿ þ̅ ƿ ƿunðorlic þ̅ þu ƿehæƿte. ƿ ic eac nauht ne tƿeoge ðat ðu hit mæƿe ƿelæƿtan. Ac ic þe halƿige þ̅ þu me no lenƿ ne lette.⁴ ac ƿetæc me þone ƿeƿ. ƿorþæm þu miht onƿitan þ̅ me lýƿt þæƿ ƿeƿeƿ. Ða cƿæƿ he. Ðu ƿcealt æƿeƿt onƿitan þ̅ þa ƿoðan habbaþ ƿýmle anƿeald. and þa ýƿelan næƿne nænne. ne nænne cƿæƿt. ƿorþam hioƿa nan ne onƿit þ̅ te. ƿoð⁵ ƿ ýƿel bioƿ ƿimle ƿeƿinnan.

¹ Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

^m Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

¹ Cott. ladbæop. ² Cott. aƿeahƿt. ³ ic, deest in MS. Cott. ⁴ Bod. læðe. ⁵ Cott. ƿoðoð.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

gif þa zodan¹ ðonne rimle habbaþ anpeald.² þonne nabbap þa
 ýfelan næfre nænne. forþam³ þ þ zod and þ ýfel rint rripe un-
 rampwæde. Ac ic ðe wolde zet⁴ be æzþrum ðara hræt hpeza⁵
 rpeotolori zereccan. þ þu mæze þý bet zelýfan⁶ ðe ic þe ofpe
 hpile pecce be þam⁷ ofrum. ofpe hpile be þam⁸ oðrum. Tra
 ðing rindon þe ælcef monner inzeþanc⁹ tofunðap. þ iþ þonne
 pilla 7 anpeald.¹⁰ gif ðonne hræm þara tpeza hræþereþ¹¹ pana
 biþ. ðonne ne mæz he mið þam¹² ofrum nan ruht fremman.¹³
 forþam¹⁴ nan nýle onzinnan þ þ he nele.¹⁵ buton he neðe¹⁶
 rcýle. 7 þeah he eall pille. he ne mæz. gif he þæþ ringeþ an-
 peald¹⁷ næfþ. be þæm þu miht¹⁸ rpeotole onzitan. gif þu ænine¹⁹
 mon zeriht pillnian²⁰ þæþ þe he næfþ. þ þam biþ anpeald
 pana.²¹ Ða cwæþ ic. Ðæt iþ for. ne mæz ic þæþ ofracan. Ða
 cwæþ he. Luf þu þonne hræne²² zeriht²³ þe mæz ðon þ þ he
 ðon pile. ne þe ðonne nauht ne tpeof þ re hæbbe anpeald. Ða
 cwæþ ic. Ne tpeof me þæþ nauht. Ða cwæþ he. Ælc mon biþ
 pealðenð þæþ þe he pelc. næfþ he nanne anpeald þæþ þe he ne
 pelc. Ða cwæþ ic. Ðæþ ic eom zepafa. Ða cwæþ he. Wpæþer þu
 nu zet²⁴ mæze zemunan þ ic þe ær pehte.²⁵ þ þar þ te ælcef
 monner inzeþanc pilnap to þære foran zepælpe to cumenne.²⁶
 ðeah he ungelice hiopa eapnize.²⁷ Ða cwæþ ic. Ðæt ic zeman.
 zenoz rpeotole me iþ þ zepæð. Ða cwæþ he. Gemunþ þu þ ic
 þe ær²⁸ ræde þ hit þære eall an zod²⁹ 7 zepælþa. re þe zepælþa
 recð. he recþ zod.³⁰ Ða cwæþ ic. Ic hæbbe zenoz fepte on ze-
 mýnðe. Ða cwæþ he. Ealle men ze zode³¹ ze ýfele pilniap to
 cumanne to zode.³² þeah hi hiþ mihtlice³³ pillnizen.³⁴ Ða cwæþ
 ic. Ðæt iþ for þ þu rezit. Ða cwæþ he. Lenoz rpeotol þ iþ þ
 te for þý rint zode men zode.³⁵ ðe hi zod³⁶ zemetap. Ða cwæþ
 ic. Lenoz open hit iþ. Ða cwæþ he. Ða zodan³⁷ bezitan þ
 zod³⁸ þ hi pillniap. Ða cwæþ ic. Spa me rincþ. Ða cwæþ he. Ða

1 Cott. zoodan. 2 Cott. anpalð. 3 Cott. forþæm. 4 Cott. zet.
 5 Cott. hpuzu. 6 Cott. zelefan. 7 Cott. bæm. 8 Cott. bæm. 9 Cott.
 inzeþonc. 10 Cott. anpalð. 11 Cott. hræðpeþ. 12 Cott. þæm.
 13 Cott. fullfremman. 14 Cott. forþæm. 15 Cott. nýle. 16 Bod. ne.
 17 Cott. anpalð. 18 Cott. meahc. 19 Cott. ænizne. 20 Cott. pilman.
 21 Cott. an palðer pana. 22 Cott. hpone. 23 Bod. zeriht. 24 Cott.
 zet. 25 Cott. peahc. 26 Cott. cumanne. 27 Cott. eapnien.
 28 ær, deest in MS. Cott. 29 Cott. zood. 30 Cott. zood. 31 Cott.
 zood. 32 Cott. zood. 33 Cott. mihtlice. 34 Cott. pilnien. 35 Cott.
 zood. 36 Bod. zode. 37 Cott. zoodan. 38 Cott. zood.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling *to do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ýfelan næron na¹ ýfele. Ʒif hi Ʒemetan þ̅ Ʒoð² þ̅ hi pilniar. ac for þý hi rint ýfele þe³ hi hit ne Ʒemetar.⁴ Ʒ for þý hi hit ne Ʒemetar.⁵ ðe hi hit on riht ne recar. Ða cræp ic. SƷa hit iƷ ƷƷa ðu reƷƷr. Ða cræp he. Forþæm hit iƷ nan tƷeo þ̅ þa Ʒoðan⁶ bioþ rihtle paldende. Ʒ þa ýfelan nabbap nænne anpealð.⁷ for þý ða Ʒoðan⁸ þ̅ Ʒoð on riht recar. Ʒ ða ýfelan on poð. Ða cræp ic. Se þe penþ þ̅ þiƷ Ʒoþ ne Ʒie.⁹ ðonne ne Ʒelefþ¹⁰ he naner Ʒoþer :

§ IV.ⁿ Ða cræp he. Þræþer penƷr þu nu. Ʒif tƷegen men fundiarp to anre Ʒtope. Ʒ habbaþ emn micelne pillan to to cumenne. Ʒ oþer hæfþ hiƷ foða anpealð þ̅ he mæƷ Ʒan þær he pile¹¹ ƷƷa ƷƷa eallum monnum Ʒecýnde þære þ̅ hi mihton.¹² oþer næfþ hiƷ foða Ʒepealð þ̅ he mæƷe Ʒan. Ʒ pilnaþ þeah to farenne.¹³ Ʒ onƷinþ crýpan¹⁴ on ðone ilcan reƷ. hƷæþer ðara tƷeƷra¹⁵ þincþ þe mihtƷra.¹⁶ Ða cræp ic. NiƷ þ̅ Ʒelice. Ʒe biþ mihtƷra Ʒe ðe Ʒæþ. þonne Ʒe þe crýpp.¹⁷ forþam¹⁸ he mæƷ cuman eþ þiðer¹⁹ ðe he pile ðonne Ʒe oþer. ƷeƷe²⁰ elles þ̅ ðu pille. þ̅ Ʒat ælc man.²¹ Ða cræp he. SƷa Ʒelice²² beoþ²³ þam Ʒoðum²⁴ Ʒ ðam²⁵ ýfelum. æƷþær hiopa²⁶ pilnaþ for Ʒecýnde þæt he cume to þam hehtan Ʒoðe. Ac Ʒe Ʒoða mæƷ cuman þýðer he pilnaþ. forþam he hiƷ on riht pilnaþ. Ʒ Ʒe ýfela ne mæƷ cuman to þam²⁷ þe he pilnaþ. forþam he hit on poð²⁸ reƷr. Ic nat þeah þe elles hƷæt ðince. Ða cræp ic. Ne þincþ me nauht oþer of þinum Ʒpellum. Ða cræp he. LenoƷ rýhte þu hit onƷitƷr. Ʒ þ̅ iƷ eac tacn ðinre hæle.²⁹ ƷƷa ƷƷa læca Ʒepuna iƷ þ̅ he cƷeþap ðonne hio Ʒeocne³⁰ mon Ʒe-rioþ. Ʒef he hƷelc³¹ unƷæƷlic³² tacn him on ƷeƷeoþ. me þincþ nu þ̅ þin Ʒecýnd Ʒ ðin Ʒepuna rihte Ʒriþe Ʒriþlice riþ ðæm ðýriƷe :

§ V.^o Ic habbe nu onƷiten þ̅ ðu eart Ʒeapio to onƷitanne mine lape.³³ forþý ic þe poðe ƷeƷæðerizan manizƷu Ʒpell Ʒ

ⁿ Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

^o Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

¹ Cott. no. ² Cott. Ʒoðð. ³ Bod. þ̅. ⁴ Cott. metað. ⁵ Cott. metað. ⁶ Cott. Ʒoðan. ⁷ Cott. anpalð. ⁸ Cott. Ʒoðan. ⁹ Cott. Se þe ne penð þ̅ þiƷ Ʒoð Ʒie. ¹⁰ Cott. Ʒelýrð. ¹¹ þær he pile, desunt in MS. Bod. ¹² Cott. meahƷen. ¹³ Cott. Ʒepanne. ¹⁴ Cott. cƷeopan. ¹⁵ Cott. tƷeƷra. ¹⁶ Cott. mehtƷra. ¹⁷ Cott. cƷeƷpð. ¹⁸ Cott. forþæm. ¹⁹ Cott. þýðer. ²⁰ Cott. ƷaƷa. ²¹ Cott. mon. ²² Cott. ilce. ²³ Cott. bið. ²⁴ Cott. Ʒoðum. ²⁵ Cott. þæm. ²⁶ Cott. heopa. ²⁷ Cott. þæm. ²⁸ Cott. poƷ. ²⁹ Cott. hælo. ³⁰ Cott. he Ʒeocne. ³¹ Cott. hi hƷilc. ³² Cott. unƷeƷlic. ³³ Cott. mina lapa.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

manega biſna. be þam ꝥ ðu mihteſt¹ þý eð onzitan hƿæt ic
 ſeczan wille. Onzít nu hu unmihtige þa ýfelan men beoþ.²
 nu hi ne maƿon cuman wiðer. ðiðer ða unzerittizan zerceafra
 wílniaþ³ to to cumenne.⁴ 7 hu micle unmihteƿnan⁵ hi ƿæron.
 ƿif hi hiſ nan zecýnðe næfðon.⁶ behealð nu mið hu hefiƿre
 ſacentan ðýriƿer 7 unzerælþa hi ſint zebundene. Hƿæt þa cýlð.
 þonne hi ſurþum zan maƿon. 7 eac ða ealðan ceoplaſ. ða hƿile
 þe hi zan maƿon. wílniaþ ſumer ƿeopþſcipes 7 ſumpe mæriþe.
 Ða cild wiðað on heora ſtafum. 7 manizfealðne pleƿan pleƿiaþ.
 ðær hi onhýriaþ⁷ ealðum monnum. 7 ða ðýreƿan nan ƿuht
 nýllaþ onzinnan. ðær þe hi⁸ him aþþer mæzen toƿenan oððe
 loſer oððe leana. ac ðoþ ꝥ ƿýrre iſ. iſnaþ hiðer 7 ðiðer⁹ ðpoli-
 zenðe unðer þam hrofe eallra zerceafra. 7 ꝥ te þa unzeritte-
 zan¹⁰ zerceafra ƿiton. ꝥ nýton þa ðýreƿan men. forþý ſint ða
 cƿæftaſ betƿan ðonne ða unþeapaſ. forþam ðe ælc mon ſceal
 bion zepaſa. ſam he wille ſam he nýlle. ꝥ ſe ſe anƿalðezort¹¹
 þe mæz becuman to þam hehtan hrofe eallra zerceafra. ꝥ iſ
 God. ðam niſ nan ƿuht buſan. ne nan ƿuht benýþan. ne
 ýmbutan. ac ealle ðinƿ ſint binnan him on hiſ anƿealðe. ſe
 God iſ ſriþe to luſienne. Hu ne cƿæðe þu ær ꝥ ſe ƿære an
 ſeþe mihtizort ſe þe mihte zan. ðeah he ƿolðe. oþ þýrre eorþan
 enðe. ſƿa þæt te nan ðæl ðýrre eorþan ofer ꝥ nære. ꝥ ilce þu
 miht zepencan be Gode. ſƿa ſƿa þe ær cƿæðon. ꝥ ſe biþ miht-
 izort. þe to him cumon mæz. forþam he no hwiðer ofer ꝥ
 cumon ne mæz :

§ VI.^p Be eallum þiſum ꝿacum þu miht onzitan ꝥ þa zoda
 bioþ ſimle mihtige. 7 ýfelan bioþ ælcer mæzener 7 ælcer
 cƿæfter bebælðe. hƿý ƿenſt þu ðonne ꝥ hi forlætan ða cƿæfter
 7 folƿian ðam unþeapum. Ic ƿene ðeah ꝥ þu wille ſeczan ꝥ hi
 ſe fori ðýrige ꝥ hi hi ne cunnon tocnapan. Ac hƿæt ſezt ðu
 ðonne ꝥ ſe fori cƿiþe. ðonne ſio unzerceadriſner. hƿi zepaſiaþ
 hi ꝥ hi bioð ðýrige. hƿý nýllað hi ſƿýriƿan æfter cƿæftum 7
 æfter ſiſdome. Ic ƿæt þeah ꝥ ſƿonzorner hi ofrit 7 hi mið
 ſlæpþe ofericýmþ. 7 zitrung hi ablent. ƿit cƿæðon ðeah ær ꝥ
 nan ƿuht nære ƿýrre þonne unzerceadriſner. Ac hƿæt wíllaþ
 þe nu¹² cƿeþan. ƿif ða zerceadriſan habbaþ unþeapaſ 7 wíllaþ

^p Boet. lib. iv. proſa 2.—Ex quo fit, quod huic objacet, &c.

¹ Cott. meahte. ² Cott. bioð. ³ Bod. wílniað. ⁴ Cott. cumanne.
⁵ Bod. ungemihtƿnan. ⁶ Cott. næfðen. ⁷ Cott. hýriað. ⁸ Bod. et
 Cott. hit. ⁹ Cott. hiðer wiðer. ¹⁰ Cott. zerittizan. ¹¹ Bod.
 anƿealðe hezort. ¹² Cott. ƿit nu ƿit.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

ƿrþrman¹ æfter ƿrþdome 7 æfter cƿæftum. Ic ƿat ðeah þ þu ƿilt cƿeþan þ ƿrænneſ 7 ungemetfærtneſ hi ofſitte. Ac hƿæt iſ ðonne unſtrenſre² ðonne ƿe mon þe bioð³ to ungemetlice ofeſſrþeð mid þam⁴ tedran flæſce. buton he eft ƿerſice 7 ƿinne ƿiþ þa unþeapar ſƿa he ƿrþoſt mæge. Ac hƿæt ƿilt ðu þonne cƿeþan. ƿiſ hƿa ƿuht nýlle ƿiþ ƿinnan. ac mid fullan⁵ ƿillan forlæt ælc ƿoð 7 fulgæþ þam ýfele. 7 biþ ðeah ƿerſead-ƿiſe. Ic ſecge ƿe unmihtiz 7 eac ealles nauht. forþam ſƿa hƿa ſƿa ðone zemænan ƿoð eallra ƿoða forlæt. buton tƿeonne biþ ƿe nauht. Ac ſƿa hƿa ſƿa ƿillnaþ þ he cƿæftiz ƿe. he ƿillnaþ þ he ƿiſ ƿe.⁶ ſƿa hƿa ſƿa þonne cƿæftiz biþ. he biþ ƿiſ. 7 ƿe ðe ƿiſ biþ. he biþ ƿoð.⁷ ƿe þe ðonne ƿoð biþ. ƿe biþ ƿerſæliz. 7 ƿe ðe ƿerſæliz biþ. ƿe biþ eadiſ. 7 ƿe þe eadiſ biþ. ƿe biþ Eoð.⁸ be þam⁹ ðæle ðe ƿe ær ƿehton¹⁰ on þiſſe ilcan bec. Ac ic ƿene nu hƿonne þ ðýrge men ƿillon ƿunðrian þæſ þe ic ær fæde. þ ƿar þ te ýfele men næron¹¹ nauhtar. forþæmþe þara iſ ma ðonne þara ofra. Ac ðeah hi hiſ nu næſſe ne zelefan. þeah ic iſ ſƿa. ne maƿon ƿe næſſe ƿereccan þone ýfelan mon clænne 7 un-ƿiſfealdne. þe¹² ma þe ƿe maƿon hatan oððe habban ðeaðne mon for cƿucene. ne biþ ƿe cƿuca ðonne nýttra þe ƿe ðeada. ƿiſ hiſ hiſ ýfel ne hƿeopþ. Ac ƿe þe ungeretlice liofar. 7 hiſ ƿecýnd nýle healðan. ne biþ ƿe nauht :

§ VII.^a Ic ƿene ðeah þ þu ƿille cƿeþan þ hit ne ƿe ealles ſƿa zelc. þ ƿe ýfela mæge ðon ýfel ðeah he ƿoð ne mæge. 7 ƿe ðeada ne mæge nauþeri ðon. ac ic ðe ſecge þæt ƿe anpeald¹³ þara ýflena ne cýmþ of nanum cƿæfte. ac of unþeapum. ac ƿiþ þa ýfelan ſýmle ƿoðe¹⁴ ƿæron.¹⁵ ðonne ne ðýðon hi nan ýfel. ne biþ¹⁶ þ nane mihta þ mon mæge ýfel ðon. ac¹⁷ beoþ unmihta. ƿiſ þ ƿoþ iſ þ ƿe ær ƿerſýrn ƿehtan¹⁸ þ þ ýfel nauht ne ƿe. þonne ne ƿýrcþ ƿe nauht. ƿe ðe ýfel ƿýrcþ. Ða cƿæþ ic. Enoz ƿoþ þ iſ þ þu ƿerſt.¹⁹ Ða cƿæþ he. Ðu ne ƿehton²⁰ ƿe ær þ nan ƿuht nære mihtizra ðonne þ hehſte ƿoð.²¹ Ða cƿæþ ic. Ðra hit iſ ſƿa ðu ƿerſt.²² Ða cƿæþ he. Ne hit þeah ne mæg

^a Boet. lib. iv. proſa 2.—Sed poſſunt, inquires, mali, &c.

¹ Bod. ƿrþrman. ² Cott. unſtrenſra. ³ Cott. bið. ⁴ Cott. þæm. ⁵ Cott. fullc. ⁶ Bod. ƿiſſige. ⁷ Cott. ƿoð. ⁸ Bod. ƿoð.

⁹ Cott. þæm. ¹⁰ Cott. ƿehton. ¹¹ Cott. næſſen. ¹² Cott. þon.

¹³ Cott. anpalð. ¹⁴ Cott. ƿoðe. ¹⁵ Cott. ƿæren. ¹⁶ Cott. bioð.

¹⁷ Bod. ƿ. ¹⁸ Cott. ƿehton. ¹⁹ Cott. fæſt. ²⁰ Cott. ƿehton.

²¹ Cott. ƿoð. ²² Cott. fæſt.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan ýfel don. Ða cræþ ic. Ðæt iſ ƿop. Ða cræþ he. Ðræþer æniȝ mon ƿene þ æniȝ mon ƿie ƿra mihtȝ þ he mæȝe don eall þ þæt he ƿille. Ða cræþ ic. Ne ƿenþ ðær nan mon ðe hiȝ ȝerit hæƿþ. Ða cræþ he. Ðræt ýfele men maȝon ðeah ýfel don. Ða cræþ ic. Eala þ¹ hi ne mihton. Ða cræþ he. Ðit iſ ƿreotol þ hi maȝon don ýfel. ȝ ne maȝon nan ȝod. þ iſ ƿopþam ðe þ ýfel niȝ nauht. ac þa ȝodan.² ȝiȝ hi fulne anpealð habbaþ. hi maȝon don to ȝode³ þ þ hi ƿillaþ. ƿopþý iſ ȝe fulla anpealð⁴ to tellanne to þam⁵ hehtum ȝodum.⁶ ƿopþam⁷ æȝþer ȝe ȝe anpealð.⁸ ȝe þa oþru ȝod.⁹ and þa cræftaȝ. þe ȝe longe ær nemdon. ƿindon fæȝte on þam hehtan ȝode.¹⁰ ƿra ƿra ælceȝ huȝer ƿah biþ fæȝt æȝþer ȝe on ðære floȝe. ȝe on þæm hrofe. ƿra biþ ælc ȝod¹¹ on Gode fæȝt. ƿopþæm he iſ ælceȝ ȝodeȝ æȝþer ȝe hrofe ȝe floȝ. Ðý iſ á to ƿilnianne þær anpealðeȝ. þ mon mæȝe ȝod¹² don. ƿopþam þ iſ ȝe betȝta anpealð.¹³ þ mon mæȝe ȝ ƿille ƿell¹⁴ don. ƿra læſſan ƿredum ƿra maran. ƿræþer he hæbbe. ƿopþam ƿra hȝa ƿra ƿillaþ¹⁵ ȝod¹⁶ to ðonne. he ƿillnaþ ȝod¹⁷ to habbenne.¹⁸ ȝ mið ȝode to bionne. ƿop þiȝ¹⁹ iſ ȝe Platoneȝ criðe ȝenog ƿop. ðe he cræþ. Ða ƿiȝan ane maȝon don to ȝode²⁰ þ hi ƿilniap.²¹ ða ýfelan maȝon onȝinnon þ hi ƿilniap. Ic nat nu þeah ðu ƿille cƿeþan þ ða ȝodan onȝinnon hȝilum þ hi ne maȝon ƿopþrinȝan. Ac ic cƿeþe. þ²² hi hit þrinȝaþ ƿimle ƿopþ. þeah hi þ ƿeopc ne mæȝen fulſremman. hi habbaþ ðeah fulne ƿillan. ȝ ȝe untƿeofealða ƿilla biop²³ to tellenne²⁴ ƿop fullſremod ƿeopc. ƿopþam²⁵ he næfpe ne ƿoplyȝt ðam leanum oððe heȝ. oððe þær. oððe æȝþær. þeah ƿillaþ ða ýfelan ƿýpcan þ þ hi lýȝt. ðeah hit nu ne ȝe²⁶ nýȝt. ne ƿopleoȝaþ hi eac þone ƿillan. ac habbaþ hiȝ ƿite. oþþe heȝ. oððe elleȝ hȝær. oððe æȝþer. ȝe ýfla ƿilla²⁷ to þonne hiȝra ƿelc. ƿopþý hi ne maȝon beȝitan þ ȝod²⁸ þ hi ƿillniap.²⁹ ƿop ðý hi hit ðurh³⁰ ðone ƿillan ȝeap. naleȝ þurh ƿihtne ƿeȝ.³¹ Se ýfela³² ƿilla næfþ nænne ȝeſerȝe ƿiþ þa ȝeælþa. Ða ȝe ƿiȝdom þa ðiȝ ƿpell aȝeht hæfðe. ða onȝan he eȝt ƿinȝan and ðuȝ cræþ.

¹ Bod. þap. Cott. þær. ² Cott. ȝodan. ³ Cott. ȝoode. ⁴ Cott. anpalð. ⁵ Cott. þæm. ⁶ Cott. ȝoodum. ⁷ Cott. ƿopþæm. ⁸ Cott. anpalð. ⁹ Cott. ȝood. ¹⁰ Cott. ȝoode. ¹¹ Cott. ȝood. ¹² Cott. ȝood. ¹³ Cott. anpalð. ¹⁴ Cott. pel. ¹⁵ Cott. ƿilnað. ¹⁶ Cott. ȝood. ¹⁷ Cott. ȝood. ¹⁸ Cott. habbanne. ¹⁹ Cott. ƿopþý. ²⁰ Cott. ȝoode. ²¹ Cott. ƿillað. ²² Bod. þeah. ²³ Cott. bið. ²⁴ Cott. tællanne. ²⁵ Cott. ƿopþæm. ²⁶ Cott. hit nýȝt ne ȝe. ²⁷ Bod. ƿilla ýfel. ²⁸ Cott. ȝood. ²⁹ Cott. ƿilnað. ³⁰ Cott. þurȝ. ³¹ Bod. nallaȝ þurhtne ƿeȝ. ³² Cott. ýfla. ³³ Cott. aȝeahȝ.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.¹

§ I. **LEDER** nu an spell be þam ofersmodum 7 þam unriht-
 ƿiſum cýnungum. þa ƿe zeriop ƿittan on þam hehrtan heahſet-
 lum. þa ƿcinaþ on manezra cýnna hræzlum. 7 bioþ uton
 ýmbrtandende mið miclon zeferscipe hiora þezna. 7 þa bioþ
 mið ſetlum. 7 mið zýlbenum hýlt ſƿeordum. 7 mið manig-
 ſealdum hepezeatrum zehýrſte. 7 þreatiap eall moncýnn mið
 hiora þrýmme. 7 ſe ðe hiora ƿelt. ne muſnþ nauþer ne ƿriend
 ne ƿiend. þe ma ðe ƿedende hund. ac bioð ƿriþe unzeſpæzlice
 upahaſen on hiſ **Mod** foſþam ungemetlican anpealde. Ac zif
 him mon þonne aƿint of þa clapaſ. 7 him oftiþ þara þenunza
 7 þæſ anpealdeſ. ðonne miht þu zefeon þ he bioþ ƿriþe anlic
 þara hiſ þezna gumum ðe him ðap þeniaþ. buton he foſþra ſie.
 And zif him nu ƿeaſ zebýreþ þ him ƿýrþ ſume hrile þara
 þenunza of tohen. 7 þara clapa. 7 þæſ anpealdeſ. þonne þincþ
 him þ he ſie on carcerne zebriohc. oððe on pacentum. foſþam
 of þam unmetta. 7 þam ungemetlican zezepelan. of þam ſpet-
 mettum. 7 of miſtlicum ðrýncum þæſ liþeſ. onpæcnaþ ſio
 ƿode þraꝝ þære ƿrænneſſe. 7 zedreſþ hiora **Mod** ƿriþe ƿriþlice.
 þonne ƿeaxaþ eac þa ofersmetta 7 unzeþpærneſ. 7 þonne hi
 ƿeopþaþ zebolzen. ðonne ƿýrþ þ **Mod** beſpunzen mið þam ƿelme
 þære hacheortneſſe. oþþæt hi ƿeopþaþ zepæſte mið þære un-
 riotneſſe. 7 ſpa zehæſce. Siððan þ ðonne zedon biþ. ðonne
 onzintþ him leozan ſe tohopa þære ƿræce. 7 ſpa hræſ ſpa hiſ
 iſſunz ƿillaþ. ðonne zehet him þæſ hiſ ƿecceleſc. Ic þe ſæðe
 zefýrn ær on þiſſe ilcan bec. þ ealle zefceafra ƿillnodon ſumer
 zodeſ. foſ zecýnde. ac ða unrihtƿiſan cýnzaſ ne maꝝon nan
 zod ðon. foſ þam ic þe nu ſæðe. niſ þ nan ƿundop. foſþam hi
 hi underþiodaþ eallum þam unþeapum þe ic ðe ær nemðe. ſceal
 ðonne neðe to þara hlaforða ðome þe he hine ær underþeodðe.
 7 þ te ƿýrþe iſ. þ he him nýle ſuþfum ƿiþpinnan. þær he hiſ
 anzinnan ƿolde. 7 ðonne on þam zepinne þuþhpunian mihte.
 þonne næfðe he hiſ nane ſcýlde :

§ II.^s Ða ſe **ſiſdom** ða þiſ leop aſunzen hæfðe. þa onzan he
 eſc ſpellian 7 þuſ epæþ. **Leſihc** ðu nu on hu miclum. 7 on hu

^r Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

^s Boet. lib. iv. prosa 3.—Videsne igitur, quanto in cæno, &c.

CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

diopum. 7 on hu ðioɣtrum hopapeape¹ þara unþeapa þa ýfel-
 pillendan ɣticiaþ. 7 hu ða ʒoðan² ɣcinaþ beoɣhtor þonne ɣunne.
 ɣoɣþam³ þa ʒoðan⁴ næfpe ne beoþ beðæleð þara edleana hioɣa
 ʒoðeɣ.⁵ ne þa ýfelan næfpe þara ɣita ðe hi ʒeeapɣiaþ. Ælc ɣinɣ
 þe on ðiɣe ɣoɣulde ʒeðon biþ. hæfþ edlean. ɣýpce hɣa þ þ he
 ɣýpce. oððe ðo þ þ he ðo. á he hæfð þ þ he eaɣnaþ.⁶ Niɣ þ
 eac nauht unɣeht⁷ ɣpa ɣpa ʒio Romana þeap þæɣ.⁸ 7 ʒe⁹ iɣ on
 manezum ðeodum.¹⁰ þ mon hehþ ænne heafodbeah¹¹ ʒýlþenne
 æt ɣumer æpnepezeɣ ende. fæɣþ þonne micel folc to. 7 iɣnaþ¹²
 ealle endemeɣ.¹³ ða þe hioɣa æpɣinze tpepaþ. 7 ɣpa hɣile ɣpa
 æpeɣt to ðam beaze cýmþ. þonne mo^t ɣe hine habban him. ælc
 ɣilnaþ þ he ɣcýle æpeɣt to cuman 7 hine habban. ac anum he
 ðeah ʒebýpaþ.¹⁴ ɣpa ðeþ eall moncýnn. on ɣýɣ andpeapðan hiɣe
 iɣnaþ. and onettaþ. and ɣillnað ealle¹⁵ þæɣ hehɣtan ʒoðeɣ.¹⁶
 ac hit iɣ nanum¹⁷ men ʒetiohhod. ac iɣ eallum monnum. ɣoɣ-
 þæm iɣ ælcum þeapf þ he hiɣie eallan¹⁸ mæzne¹⁹ æfteɣ þæpe
 meðe. þæpe meðe ne ɣýpþ næfpe nan ʒoð²⁰ man beðæleð. ne
 mæz hine mon no mið ɣihte hatan ɣe ʒoða. ʒiɣ he biþ þæɣ
 hehɣtan ʒoðeɣ beðæleð.²¹ ɣoɣþæm nan ʒoð²² þeop ne biþ
 buton ʒoðum²³ edleanum. ðon ða ýfelan þ þ hi ðon. ɣýmle biþ
 ɣe beah²⁴ ʒoðeɣ²⁵ edleaneɣ þam ʒoðum²⁶ ʒehealþen on ecneɣe.
 ne mæz þara ýfelena ýfel þam ʒoðan²⁷ beniman heoɣa ʒoðeɣ
 7 hioɣa ɣliteɣ. ac ʒiɣ hi þ ʒoð buton himſelfum hæfðen.
 ðonne meah^te hi mon hiɣ beniman.²⁸ oþeɣ tpeza oððe ɣe ðe
 hit æp ɣealde. oððe oþeɣ mon.²⁹ Ac þonne ɣoɣieɣt ʒoð³⁰ man
 hiɣ leanum.³¹ ðonne he hiɣ ʒoð ɣoɣlæt. Onzic nu þ te ælcum
 men hiɣ azen ʒoð³² ʒiɣþ ʒoð edlean. þ ʒoð þ te oninnan him
 ſelfum biþ. Þpa ɣiɣpa monna ɣile cpeþan þ æniɣ ʒoð man ɣe
 beðæleð ðæɣ hehɣtan ʒoðeɣ. ɣoɣþam he ɣimle æfteɣ þam
 ɣiɣneþ. Ac ʒemun ðu ɣimle ðæɣ miclan 7 þæɣ fæzpan edleaneɣ.

1 Cott. hopo peapa. 2 Cott. ʒoðan. 3 Cott. ɣoɣþæm. 4 Cott.
 ʒoðan. 5 Cott. ʒoðeɣ. 6 Cott. ʒeeapnað. 7 Cott. unɣiht. 8 Bod.
 Romana þeapɣ iɣ. 9 Cott. ʒieɣ. 10 Cott. þioðum. 11 Cott. beaz.
 12 Cott. ýpnað. 13 Bod. endemeɣt. 14 Cott. ʒebýpeð. 15 Cott.
 ealle. 16 Cott. ʒoðeɣ. 17 Cott. anum. 18 Cott. ealle, 19 Cott.
 mæzene. 20 Cott. ʒoð. 21 Cott. ne mæz hine mon no mið ɣihte
 hatan ɣe ʒoða. ʒiɣ he bið þæɣ hehɣtan ʒoðeɣ beðæleð. 22 Cott.
 ʒoð. 23 Cott. ʒoðum. 24 Cott. beaz. 25 Cott. ʒoðeɣ. 26 Cott.
 ʒoðum. 27 Cott. ʒoðan. 28 Bod. hioɣa ʒoð. buton himſelfum
 næfðen. þonne mihte hi mon hi beniman. 29 Bod. pealde oðþa oþeɣ
 ma. 30 Cott. ʒoð. 31 Bod. ʒelean. 32 Cott. ʒoð.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam¹ ꝥ eðlean iſ ofeſ ealle ofþne² lean to luſienne.³ 7 do þæſ lean to þam forſpeccenan Ʒodum⁴ þe ic ðe ær tealde on ðriððan bec. þonne hi þonne ƷeƷaderuðe⁵ bioþ. ðonne miht⁶ þu onƷitan ꝥ þa Ʒeſælþa 7 ꝥ hehſte Ʒod⁷ biþ eall an. 7 ꝥ hƿ Ƴod. 7 þonne ðu miht⁸ eac onƷitan ꝥ ælc Ʒod⁹ man biþ eadiƷ. 7 ꝥ ealle ƷeſælƷe men beoþ¹⁰ Ƴodas. 7 habbaþ ecu eðlean hiopa¹¹ Ʒodeſ :.¹²

Ʒ III.^t Forþam¹³ ne ðearf nænne riſne mon tpeoƷan. ꝥ ða ýfelan nabban eac ece¹⁴ eðlean heopa ýfeleſ. ꝥ biþ ece riƷe. ðeah ðu nu rene ꝥ hiopa hƿýlc¹⁵ ƷeſełƷ¹⁶ riƷe heſ forþ populde. he hæfþ ðeah riƷle¹⁷ hiſ ýfel mid him. 7 eac þæſ ýfeleſ¹⁸ eðlean ða hƿile þe hiƷ him liƷaþ. Niſ nu nan riſ man ꝥ niƷte ꝥ te Ʒod¹⁹ 7 ýfel bioþ riƷle²⁰ unƷeppæpe becƿux²¹ him. 7 riƷle²² on tpa²³ ƿillaþ. 7 riſa riſa ðæſ Ʒodan Ʒodnes biþ hiſ aƷen Ʒod²⁴ 7 hiſ aƷen eðlean. riſa biþ eac þæſ ýfelan ýfel hiſ aƷen ýfel. 7 hiſ eðlean. 7 hiſ aƷen riƷe. ne tpeoþ nænne mon Ʒiſ he riƷe hæfþ. ꝥ he næbbe ýfel. ÞpæƷ renaþ þa ýfelan ꝥ he beon beðælde ðana riƷa 7 riƷt fulle ælcſeſ ýfeleſ. nallaſ²⁵ no ꝥ an ꝥ hi bioþ aſýlde. ac forneah to nauhte Ʒeðone. OnƷit nu be þam Ʒodum hu miƷel riƷe þa ýfelan riƷle habbaþ. 7 Ʒehýri Ʒýt²⁶ riƷum biſpell. 7 Ʒehealð þa ƿel þe ic þe ær ƿæde. Eall ꝥ. ꝥ te annere hæfþ. ꝥ þe ƿeƷƷaþ þæt te riƷe. ða hƿile þe hiƷ æƷ riƷne biþ. 7 ða riſa riſaðneſſe þe haƷaþ Ʒod. Ðpa riſa an man biþ man. ða hƿile ðe riſo ƿaſl 7 þe liƷoma biþ æƷriƷne.²⁷ þonne hi þonne Ʒeſriðneðe bioþ ðonne²⁸ ne bið he ꝥ ꝥ he ær ƿæſ. ꝥ ilce þu miht²⁹ Ʒeþencan be ðam liƷoman 7 be hiſ liƷum. Ʒiſ þara liƷa hƿile³⁰ of biþ. ðonne ne biþ hiƷ no full mon riſa hiƷ ær ƿaſ. Ʒiſ eac hƿýlc Ʒod³¹ man ƿrom Ʒode ƷeſriƷe. ðonne ne biþ he þe³² ma fullice Ʒod. Ʒiſ he eallunƷa ƿrom Ʒode³³ ƷeſriƷe. þonan hiƷ Ʒebýraþ ꝥ ða ýfelan forlæƷaþ ꝥ ꝥ hi ær ðidon³⁴ ne³⁵ bioþ

^t Boet. lib. iv. proſa 3.—Quæ cum ita ſint, &c.

¹ Cott. forþæm. ² Cott. oðru. ³ Cott. luſienne. ⁴ Cott. Ʒoodum.

⁵ Cott. ƷeƷaderuðu. ⁶ Cott. meahƷ. ⁷ Cott. Ʒood. ⁸ Cott. meahƷ.

⁹ Cott. Ʒood. ¹⁰ Cott. bioð. ¹¹ Cott. heopa ¹² Cott. Ʒodeſ. ¹³ Cott.

forþæm. ¹⁴ Cott. næbben eac ecu. ¹⁵ hƿýlc, deest in MS. Bod.

¹⁶ Bod. Ʒeſælþe. ¹⁷ Cott. riƷle. ¹⁸ Cott. ýfeleſ. ¹⁹ Cott. Ʒood.

²⁰ Cott. riƷle. ²¹ Cott. becƿox. ²² Cott. riƷle. ²³ Cott. tu.

²⁴ Cott. Ʒood. ²⁵ Cott. nalleſ. ²⁶ Cott. ƷeƷ. ²⁷ Cott. æƷriƷne

bioð. ²⁸ hi þonne Ʒeſriðneðe bioð þonne, deſunt in MS. Bod. ²⁹ Cott.

meahƷ. ³⁰ Cott. hƿýlc. ³¹ Cott. Ʒood. ³² Cott. þon. ³³ Ʒode,

deest in MS. Cott. ³⁴ Cott. ðýdon. ³⁵ Cott. 7 ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær wæron. Ac þonne hi þ god¹ forlætaþ 7 weorþaþ
 ýfele. ðonne ne beoþ² hi nauhtaþ buton anlicneþ. þ mon mæg
 zeron þ hi zio men wæron.³ ac hi habbaþ þær menniwe
 ðonne þone betŕtan dæl forloren. 7 þone forcuþetan⁴ ze-
 healden. hi forlætaþ þ zecýndelice god. þ⁵ rint menniwe
 þearfaþ. 7 habbaþ þeah manneþ anlicneþre ða hwile þe hi
 libbaþ :

§ IV.^u Ac ŕra ŕra manna godneþ⁶ hi aheþf ofeþ þa men-
 niwecan zecýnd. to þam⁷ þ hi beoþ Godaþ zenemwe.⁸ ŕra eac
 hiora ýfelneþ aþýrþþ hi under ða menniwecan zecýnd. to þam⁹
 þ hi bioþ ýfele zehatene. þ we ceþaþ ŕie nauht. Forþam zif
 ðu ŕra zep lætne mon metŕt þ he biþ aþweþfeþ from gode¹⁰ to
 ýfele. ne miht¹¹ ðu hine na mid rihte nemnan man. ac neat.
 Eif þu þonne¹² on hwilcum men onziŕt. þ he biþ zifere 7
 weafeþe. ne ŕcealt þu hine na hatan man. ac wulf. And þone
 weþan þe biþ þweorteme. þu ŕcealt hatan hund. nallaþ¹³ mann.
 And ðone leaþan lýteþan. þu ŕcealt hatan fox. næþ mann. And
 ðone ungemetlice modeþan 7 ýŕiendan.¹⁴ ðe to micelne andan
 hæþþ. ðu ŕcealt hatan leo. næþ mann. And þone ŕænan. þe biþ
 to ŕlaþ. ðu ŕcealt hatan aþra ma þonne man. And þone ungemetlice
 earþan. þe him onþræt mare¹⁵ þonne he þurfe.¹⁶ þu
 miht¹⁷ hatan hara. ma ðonne man. And þam¹⁸ unzeŕtæþþeþan
 7 ðam¹⁹ hælgan.²⁰ þu miht²¹ zeþgan²² þ hi biþ rihte zeliepa.
 oððe unŕtillum ŕuzelum. ðonne zemetweŕtum monnum. And
 þam þe ðu onziŕt þ he hiþ²³ on hiþ lichaman luŕtum. þ he biþ
 anlicweŕt ŕettum ŕinum. þe rihte ŕillnaþ²⁴ licþan on ŕulum
 ŕolum. 7 hi nýllaþ aþþýlþan²⁵ on hlutŕum wæteþum.²⁶ ac
 þeah hi ŕelþum hwonne beþweþde weorþon. ðonne ŕleaþ he eft
 on þa ŕolu 7 beþealþaþ þær on. Ða we ŕiŕdom þa þiþ ŕpell
 aþeht hæþþe. ða onþan he riþþan 7 þur ceþeþ.

^u Boet. lib. iv. prosa 3.—Sed cum ultra homines, &c.

¹ Cott. godþ. ² Cott. bioþ. ³ Cott. wæron. ⁴ Bod. forcuþeþan.
⁵ Bod. 7. ⁶ Cott. goodneþ. ⁷ Cott. þon. ⁸ Cott. zenemwe. ⁹ Cott.
 þon. ¹⁰ Cott. goode. ¹¹ Cott. meahz. ¹² þonne, deest in MS. Cott.
¹³ Cott. nalleþ. ¹⁴ Bod. ýŕiende. ¹⁵ Cott. ma. ¹⁶ Cott. þýrfe.
¹⁷ Cott. meahz. ¹⁸ Cott. þæm. ¹⁹ Cott. þæm. ²⁰ Cott. zalan.
²¹ Cott. meahz. ²² Cott. zeþgan. ²³ Cott. hiþ. ²⁴ Cott. rihte
 willað. ²⁵ Cott. næþþe nellað aþþýhan. ²⁶ Cott. wæteþum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.^v

§ I. II. ðe¹ mæz peccan of ealðum leaþum ſpellum ſum
 ſwiþe anlic ſpell þære ſwiþe þe wit nu ýmbe ſwiþe. Ðit ze-
 býreðe ȝio on Troiana ȝerinne þ þær þær an cýning þær nama
 Aulixes. je hæfðe tra ðioða under þam Kaſere. Ða ðioða
 wæron hatene Iſaciȝe ȝ Retie. ȝ ðær Kaſeres nama wæs Aȝa-
 memnon. Ða je Aulixes mid þam Kaſere to þam ȝeriohte for.
 ða hæfðe he ſume hundreð ſcipa. ða wæron hi ſume ten ȝear
 on þam ȝerinne. ða je cýning eft ham cepte from þam Kaſere.
 ȝ hi þ land hæfðon ȝerunnen. ða næfðe ma ſcipa þonne an. þ
 wæs ðeah þre þeþre. ða ȝeftod hine heah wæder ȝ ſtorum ſæ.
 wearþ ða forþripan on an iȝlonð ut on² ðære Venel ſæ. þa
 wæs þær Apollines dohtor. Iober ſuna. je Iob wæs hiora
 cýning. ȝ licette þ he ſceolde bion je hehta God. ȝ þ ðýrȝe
 folc him ȝelýfde. forþamþe he wæs cýne cýnnes. ȝ hi nýrton
 nænne oferne God on ðæne tuman. buton hiora cýningas hi
 weorþodon for Godas. ða ſceolde wæs Iober wæder beon eac
 God. wæs nama wæs Saturnus. ȝ hiſ ſwa ilce eal cýn³ hi hæfðon
 for God. þa wæs hiora an je Apollinus ðe we ær ýmb ſwiþe.
 ðær Apollines dohtor ſceolde bion ȝýdene. þære nama wæs
 Kyrke. ȝio hi wædon ſceolde bion ſwiþe dýrcwæftiȝu. ȝ ȝio
 wunode on ðam iȝlande þe je cýning on forþripan wearþ ðe we
 ær ýmbe ſwiþe. Ðio hæfðe ðær ſwiþe miccle weode hie
 ðeȝna. ȝ eac oferþa mæðena. Ðona ſwa hio ȝereah ðone for-
 dripanan cýning þe we ær ýmbſwiþe. wæs nama wæs Aulixes.
 ða onȝan hio hine lufian. ȝ hiora æȝþer oferne ſwiþe unȝe-
 metlice. ſwa þ te he for hie lufan forlet hiſ wice eall. ȝ hiſ
 cýnren. ȝ wunode mid hie of ðone wirt þ hiſ weȝnas him ne
 mihton lenȝ mid ȝerunian. ac for hiora earþes lufan ȝ for
 ðære wraþe tihodon hine to forlætanne. Ða onȝunnon leaſe
 men wýrcan ſpell. ȝ wædon þ hio ſceolde mid hie dýrcwæft.
 þa men forþreðan. ð weorþan hi an wilde deora lic. ȝ wiððan
 ſlean on þa waccentan ȝ on corpas. Sume hi wædon þ hio
 ſceolde forſceorpan to leon. ȝ ðonne we ſceolde wrecan.
 þonne wýnde hio. Sume ſceolðan bion eforas. ȝ ðonne hi
 ſceolðan hiora ſas wofian. þonne ȝrýmetoðan hi. Sume
 wurdon to wulfan. ða ðuton. ðonne hi wrecan ſceolðon.

^v Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.

¹ Bod et Cott. þa.

² Bod. et Cott. uton.

³ Bod. et Cott. ælcine.

CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume wurdon to þam deorcýnne þe mon hat tizur. Ðra weorð eall se zeferscipe forherfed to mihticum deorcýnnum. ælc to sumum ðiore. buton þam cýninge anum. Ælcne mete hi onscunedon þe men etaf. 7 wuldodon ðara þe deor etaf. Næfdon hi nane anlicnesse manna ne on lichoman ne on rtemme. 7 ælc wifste ðeah hi zewit swa swa he ær wifste. þ zewit þaf swife forzicende for þam ermbum ðe hi ðrozan. Ðræt þa menn ðe þýrum leafrunzum zelefdon. ðeah wifston þæt hio mid þam drýcræfte ne mihte ðara manna Modon wendan. þeah hio ða lichoman onwende. Eala þ hit is micel cræft ðær Modes for ðone lichoman. Be swilcum 7 be swilcum þu miht onzitan þ se cræft þæs lichoman biþ on þam Mode. 7 þ te ælcum men ma deriaf hi Modes unþearf. ðæs Modes tiop eallne þone lichoman to him. 7 þæs lichoman mettrumnes ne mæz þ Mod eallunza to him zetion :

§ II.^w Ða cræþ ic. Ic eom zefafa þ þ is soþ. þ þu ær ræderc. þ þæs þ hit nauht unriht wære þæt mon ða ýfelwillendan men hete netenu. oððe wildeor.¹ ðeah hi mannes onlicnesse hæbben. Ac zif ic hæfde swilcne anweald.² swýlce se ælmihteza God hæfþ. ðonne ne lete ic no ða ýfelan derian ðam³ zodum⁴ swa swife swa hi nu doþ. Ða cræþ he. Nif hit him no swa longe alefed swa þe ðýncþ. ac ðu miht onzitan þ him biþ swife hræðlice zertwede⁵ hiora orforznesse. swa ic þe nu mihte reczan wille. ðeah ic zet emtan⁶ næbbe for oþerre⁷ swræce. ðær hi ðone unnytcan anweald⁸ næfden þe hi wenaf þ hi habbaþ.⁹ ðonne næfdon hi swa micel wite swa hi habban swulon. Ða ýfelan biþ micel¹⁰ unzerælizran þonne. ðonne¹¹ hi mazon swrhtion¹² þæt ýfel þ hi lýrc. þonne hi þonne bion. þonne hi hit don ne mazon. ðeah ðis¹³ dýrize men ne zelefan.¹⁴ Ðis is swife ýfel þ mon¹⁵ ýfel wille. 7 hit¹⁶ is þeah micel swýre þ hit mon mæz don.¹⁷ forþæm¹⁸ se ýfela¹⁹ willa biþ tozenced. swa þe wicelþ²⁰ beforan swýre. zif mon þ weorc swrhtion²¹ ne²² mæz. Ac ða ýfelan²³ habbaþ hwlum ðrno unzerælsa.²⁴ an is þ hi ýfel willaþ. oþer þ þ hi mazon. þriddes þ hi hit swrhtioþ.²⁵

^w Boet. lib. iv. prosa 4.—Tum ego, Fateor, inquam, &c.

¹ Cott. wilþior. ² Cott. anweald. ³ Cott. þæm. ⁴ Cott. zodum.
⁵ Cott. zertwede. ⁶ Cott. æmettan. ⁷ Cott. oðre. ⁸ Cott. unnettan anweald.
⁹ Cott. hæbben. ¹⁰ Cott. bioð swýmle. ¹¹ Bod. þone.
¹² Cott. mazon swrhtion. ¹³ Cott. hir. ¹⁴ Cott. zelefan. ¹⁵ Cott. mon þ.
¹⁶ Bod. he. ¹⁷ don, deest in MS. Cott. ¹⁸ Cott. forþæm forþæm.
¹⁹ Cott. ýfla. ²⁰ Cott. þær wic. ²¹ Cott. swrhtion. ²² ne, deest in MS. Bod.
²³ Cott. ýflan. ²⁴ Cott. unwealsa. ²⁵ Cott. swrhtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

forþamþe¹ Lōd hæfþ zetiohhod to jellenne² ritu 7 ermba þam ýfelum³ monnum for hiora ýflum peoricum. Ða cræþ ic. Ðra hit is 7ra ðu jezγt. 7 þeah ic polde zepýrcan. 7if ic mihte.⁴ þ hi næfdon þa hearðræþa þ hi mihton ýfel don. Ða cræþ he. Ic þene þeah þ him lorize je anpeald⁵ ær þonne ðu poldeγt.⁶ oððe hi penen. forþæm nan ruht nis lang⁷ færer on þis and-pearðan life. þeah monnum þýnce þ hit lang me. Ac 7riþe ofe je micla anpeald⁸ ðara ýfelena zehriγt 7riþe færlice. 7ra 7ra zreat beam on rýða⁹ rýrcþ hluðne ðýnt ðonne men læγt penap. 7 forþam¹⁰ ege hi bioþ¹¹ 7imle 7riþe earme. Líf hi ðonne hiora ýfel earme zedeð. hu ne biþ þonne 7imle þ lange ýfel rýrre ðonne þ 7corce. Ðeah nu þa ýflan næfre ne puridon¹² deade. ðeah ic¹³ polde cpeþan þ hi wæron¹⁴ earmorre.¹⁵ Líf þa earmba ealle¹⁶ 7oþe¹⁷ 7int. ðe we lange¹⁸ ær ýmbe mehton.¹⁹ þ ða ýflan²⁰ her on worulde²¹ habban 7ceolðan.²² þonne is þæt 7reotol. þ þa earmba beoþ²³ endelearje þe ece²⁴ bioþ. Ða cræþ ic. Ðæt is 7undorlic þ ðu jezγt.²⁵ 7 7riþe ear-7orlic ðýrezum monnum to onzitanne. Ac ic onzite þeah þ hit belimþ zenoγ pel to þære 7riwæce þe rit ær ýmbe 7riwæcon. Ða cræþ he. Ic ne 7riwece nu no to ðýrezum monnum. ac 7riwece to þam þe williaþ²⁶ 7iγdom onzitan. forþæm þ biþ tæcn 7iγdomeγ. þ hme mon willize²⁷ zeheran²⁸ 7 onzitan. Ac 7if ðýriγra hrone tpeze²⁹ æniγer ðara 7pella. ðe we ær ýmbe³⁰ 7riwæcon on þisse ilcan bec. ðonne zerecce he. 7if he mæze. oþer tpeza oððe þara 7pella 7um leaγ oððe unzelic ðære 7riwæce þe rit æfter 7riwæþ. oððe þruðde þenð onzite 7 zelefe þ rit on ruht 7riwien.³¹ 7if he þara nan ne ðep.³² ðonne nat he hræt³³ he menþ :.³⁴

§ III.^x Ac ic ðe mæz zet³⁵ tæcan oþer ðing þe ðýrezum monnum pile ðincan zet³⁶ ungelefenðlicre.³⁷ 7 is ðeah zenoγ

^x Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

¹ Cott. forþamþe. ² Cott. jellanne. ³ Cott. ýflum. ⁴ Cott. meahz. ⁵ Cott. anpald. ⁶ Cott. polde. ⁷ Cott. long. ⁸ Cott. anpald. ⁹ Cott. ruda. ¹⁰ Cott. forþæm. ¹¹ Cott. beoð. ¹² Cott. puriden. ¹³ ic, deest in MS. Cott. ¹⁴ Cott. wæpen. ¹⁵ Cott. earmorre 7 ungejæl-7orre. ¹⁶ Cott. ealla. ¹⁷ Cott. 7oþa. ¹⁸ Cott. longe. ¹⁹ Cott. meahzon. ²⁰ Cott. ýflan. ²¹ Cott. peowulde. ²² Cott. 7ceolðen. ²³ Cott. ýrmba bioð. ²⁴ Cott. eac. ²⁵ Cott. wægγt. ²⁶ Cott. pel williað. ²⁷ Cott. pelnize. ²⁸ Bod. zepan. ²⁹ Cott. tpeoze. ³⁰ Cott. ýmb. ³¹ Cott. 7riwýriγen. ³² Cott. nýte. ³³ Cott. nan þara hræt. ³⁴ Cott. mænð. ³⁵ Cott. zæc. ³⁶ Cott. zæc. ³⁷ Cott. ungelefenðlicre.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelic þam gwelle ðe wit æfter gwyrdar. Ða cwæþ ic. Ðwæt is þ
 la ðinga. Ða cwæþ he. Ðit is þ þ ða yfelan¹ biop micle zewælig-
 nan ðe on ðigge worulde² habbaþ micelne wean 7 manigweald
 wite³ for hyra⁴ yfelum.⁵ Ðonne þa rien þe nane wære nabbaþ.
 ne nan wite on þigge worulde for hiopa yfle. Ne wene ðeah nan
 mon þ ic for þæm anum ðyllic gwece. ðe ic wolde unweard
 tælan. 7 gode herian. 7 mid ðære byrne⁶ men ðweacian 7
 tihcan⁷ to godum ðearum. forþam⁸ ege ðær witeþ. ac for
 oþrum þingum⁹ ic hit gwece¹⁰ zet gwiþor. Ða cwæþ ic. For
 hwilcum¹¹ oþrum ðingum woldeþ¹² ðu þ gwecan.¹³ buton for-
 þam¹⁴ ðe þu nu gaderst. Ða cwæþ he. Gemunst¹⁵ ðu þ wit ær
 gwecon. þ wæþ þ þa godan¹⁶ hæfden¹⁷ gymle anweald¹⁸ 7 zewæ-
 lþa. 7 þa yfelan¹⁹ næfden næfre nauþer. Ða cwæþ ic. Ðæt
 ic geman. Ða cwæþ he. Ðwæt wenst ðu nu. gif þu zewiht
 hwylcne gwiþe unzewæligne mon. 7 ongist ðeah hwæt hwezu²⁰
 goder²¹ on him. hwæþer he we gwa unzewælig gwa we þe nan wite
 goder²² næfþ. Ða cwæþ ic. Se me þyncþ zewæligra. ðe hwæt
 hwezu²³ hæfþ. Ða cwæþ he. Ac hu þyncþ ðe þonne be þam²⁴ þe
 nan wite goder²⁵ næfþ. gif he hæfþ²⁶ gumne eacan yfeles. we þu
 wite wecan þonne zet²⁷ we unzewæligra ðonne we oþer. for þær
 yfeles²⁸ eacan. Ða cwæþ ic. Ðwi ne weolde me gwa ðincan.²⁹
 Ða cwæþ he. Telo þonne þ ðe gwa þyncþ.³⁰ ongit ðonne mid
 inneardan³¹ Mode þ þa yfelan³² habbaþ gymle³³ hwæt hwezu³⁴
 goder on gemong hiopa yfel. þ is hiopa wite þ mon mæg wite
 eaðe weccan mid wite him to gode.³⁵ Ac þa þe him biþ un-
 wite eall hiopa yfel on ðigge worulde. habbaþ gum yfel
 hefigne 7 weccendlicre þonne ænig³⁶ wite we on þigge worulde.
 þ is þ him biþ unweite³⁷ hiopa yfel on þigge worulde.³⁸ þ
 is þ weoteohte tacn³⁹ þær mægtan yfeles on þigge worulde.⁴⁰

¹ Cott. yflan.² Cott. weorulde.³ Cott. wite.⁴ Cott. hiopa.⁵ yfelum, deest in MS. Cott.⁶ Cott. byrne.⁷ Cott. þweacian 7⁸ Cott. forþam. ⁹ Cott. þingum. ¹⁰ Cott. gwece.¹¹ Cott.¹² Cott. woldeþ.¹³ Cott. gwecan.¹⁴ Cott. forþam.¹⁵ Cott. gemunst.¹⁶ Cott. godan.¹⁷ Cott. hæfden.¹⁸ Cott.¹⁹ Cott. yflan.²⁰ Cott. hwezu.²¹ Cott. goder.²² Cott.²³ Cott. hwezu.²⁴ Cott. þæm.²⁵ Cott. goder.²⁶ Bod.²⁷ Cott. zet.²⁸ Cott. yfeles.²⁹ Cott. þyncan.³⁰ Ða³¹ Cott. inneardan. ³² Cott. yflan. ³³ Cott. gymle. ³⁴ Cott. hwezu. ³⁵ Cott.³⁶ Bod. ani. ³⁷ Cott. unweite. ³⁸ Cott. weorulde. ³⁹ Cott.⁴⁰ Cott. weorulde.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something of *good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

7 þær pýrrtan¹ ebleaner æfter ðigge populde. Ða cræð ic. Ne²
 mæz ic ðær oþracan. Ða cræþ he. Forþæm rint unzeræligran
 þa ýfelan. forþæm him biþ buton zerýrhtum forzifen hiopa
 ýfel ðonne þa rien þe him biþ hiopa ýfel zeleanod be
 heopa³ zerýrhtum. forþæm hit is riht þ̅ mon ýfelize
 þa ýfelan.⁴ 7 hit is poh⁵ þ̅ hi mon læte unrihtode. Ða
 cræþ ic. Hwa oþræcþ þær. Ða cræþ he. Ne mæz nan man
 oþracan þ̅ hit ne rie eall zocð⁶ þ̅ te riht biþ.⁷ 7 eall yfel þ̅ te
 poh biþ. Ða cræþ ic. Ic eom rriþe zedrefed mid ðigge rrræce.
 7 pundrige⁸ forþri⁹ rra rihtriþ dema ænize unrihte zife rille
 forzifan. Ða cræþ he. Be hram¹⁰ cperþ þu þ̅. Ða cræþ ic.
 Forþamþe¹¹ ðu ær cræde þ̅ he unriht dýde. þ̅ he lete unrýt-
 nod¹² þa ýfelan. Ða cræþ he. Ðæt is hir reorþrcipe. þ̅ he rra
 zifol¹³ is. 7 rra rmedlice zifð. þ̅ is micel zifu¹⁴ þ̅ he zebit
 oððæt ða ýfelan¹⁵ onzitar hýra¹⁶ ýfel 7 zecýrpaþ¹⁷ to zode.¹⁸
 Ða cræþ ic. Nu ic onzite þ̅ hit nis ece zifu þ̅ he zifþ þam¹⁹
 ýflum. ac is hræt hrezu²⁰ eldunz²¹ 7 anbids þær hehrtan deman.
 Forþam²² anbide 7 forþam²³ zerýlde me rincþ þ̅ he rie þe
 rriþor forþeren. 7 þeah me licap ðis rpell zenoz yell. 7 þýncþ
 me zenoz zelic²⁴ þæm þe ðu ær ræderc : .

§ IV.^y Ac ic ðe halrige²⁵ zet²⁶ þ̅ ðu me rezze²⁷ hræþer ðu
 þene þ̅ þa ýfelan²⁸ habban æniz rite æfter ðigge populde.²⁹
 oððe þa zodan³⁰ æniz eblean heopa³¹ zoder.³² Ða cræþ he. Hu
 ne ræde ic ðe ær þ̅ þa zodan³³ habbaþ eblean hiopa³⁴ zoder.³⁵
 æzþer ze her. ze on ecnerre. 7 ða ýfelan³⁶ eac habbaþ eblean
 heopa³⁷ ýfeleþ.³⁸ æzþer ze her. ze eft on ecnerre. Ac ic rille
 dælan ða ýfelan³⁹ ðam ýfelum⁴⁰ nu on tpa.⁴¹ forþamþe⁴² oþer
 dæl þara ýfelena⁴³ hæfð ece r.te. forþam hi nanne mildheort-
 nerre ne zearnodon. oþer dæl rceal beon zeclænþod.⁴⁴ and ða

^y Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

¹ Cott. pýrrertan. ² Ne, deest in MS. Bod. ³ Cott. hiopa. ⁴ Cott.
 ýrlge þa ýflan. ⁵ Cott. poh. ⁶ Cott. zood. ⁷ brð, deest in MS. Cott.
⁸ Cott. pundrie. ⁹ Cott. forþrý. ¹⁰ Cott. hræm. ¹¹ cperþ þu þ̅.
 Ða cræð ic forþam, desunt in MS. Cott. ¹² Cott. unrihtnod. ¹³ Cott.
 zifol. ¹⁴ Cott. zifo. ¹⁵ Cott. ýflan. ¹⁶ Cott. hiopa. ¹⁷ Cott.
 gecierpað. ¹⁸ Cott. zood. ¹⁹ Cott. þæm. ²⁰ Cott. hpic hpugu.
²¹ Cott. eldunz. ²² Cott. forþæm. ²³ Cott. forþæm. ²⁴ Cott.
 zezongelic. ²⁵ Cott. healrige. ²⁶ Cott. giet. ²⁷ Cott. recze. ²⁸ Cott.
 ýflan. ²⁹ Cott. peopulde. ³⁰ zodan, deest in MS. Cott. ³¹ Cott.
 hiopa. ³² Cott. zooder. ³³ Cott. zoodan. ³⁴ Cott. heopa. ³⁵ Cott.
 zooder. ³⁶ Cott. ýflan. ³⁷ Cott. hiopa. ³⁸ Cott. ýfles. ³⁹ Cott.
 ýflan. ⁴⁰ þam ýfelum, desunt in MS. Cott. ⁴¹ Cott. tpa. ⁴² Cott.
 forþæm þe. ⁴³ Cott. ýflena. ⁴⁴ Cott. zeclænþod.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of *his* waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; *and* the other part shall be cleansed and proved in the

amereð on þam¹ heoronlicon fýre. ꝥa heþ biþ fýlfoꝛ.² foꝛ-þam³ he hæfþ ſume zeeapnunza ſumere mildheortneſſe. foꝛ-þam⁴ he moƿ cuman æfter þam⁵ earfoꝛum to ece aꝛe. Lit ic þe mihte peccan maꝛe.⁶ æzþeꝛ ze be þam⁷ zoðum.⁸ ze be þam⁹ ýflum. zif¹⁰ ic nu æmtan¹¹ hæfðe. Ac ic onðræde þ̅ ic foꝛleƿe¹² þ̅ ꝥit æꝛ æfteri aꝛþýꝛeðon.¹³ þ̅ ꝥæꝛ þ̅ ꝥit foðdon zereccan þ̅ ðu onzeate þ̅ þa ýflan næfðon¹⁴ nænne anpeald.¹⁵ ne nænne peoꝛþꝛe. ne on ðýꝛe foꝛulde.¹⁶ ne on þære to-ƿearðan. foꝛþæm þe þuhte æꝛ þ̅ eallra ðinza fýꝛꝛeꝛt þ̅ þu ƿenðeꝛt¹⁷ þ̅ hi hæfðon¹⁸ to micelne. 7 þ̅ ealne ƿeꝛz¹⁹ foꝛoðeꝛt²⁰ þ̅ hi ealne ƿeꝛz²¹ næron on ƿite. 7 ic þe fæðe ealne²² ƿeꝛz þ̅ hi næfþe ne bioþ buton ƿite. þeah ðe ꝥa ne ðince. Ac ic ƿat ðeah þ̅ þu ƿilt foꝛian þ̅ hi ꝥa lanzne²³ fýꝛꝛt habbaþ leaf²⁴ ýfel to ðonne. 7 ic þe fæðe ealne ƿeꝛz þ̅ re fýꝛꝛt biþ fꝛiþe lýtle hꝛile. and ic ðe fecze zet.²⁵ ꝥa ꝥa he lenzra biþ. ꝥa hi bioþ unze-ſælihzan. þ̅ him ƿære ealra mæꝛt unſælþ̅ þ̅²⁶ þ̅ re fýꝛꝛt ƿære of ðomeꝛ ðæz. And ic ðe fæðe eac þ̅ ða ƿæron unzeſælihzan ðe him unꝛihtlice hioꝛa ýfel foꝛboꝛen ƿære. þonne þa ƿæren þe him²⁷ hioꝛa²⁸ ýfel nýhtlice onzeꝛꝛecen ƿære. zet²⁹ hit ze-þýꝛeþ̅ þ̅ ðe þincþ̅ þ̅ þa oꝛfoꝛzan biþ³⁰ zeſælihzian³¹ ðonne³² þa zeꝛitnoðan :

§ V.^z Ða cꝥæþ ic. Ne ðincþ̅ me næfþe nanꝛiht ꝥa foꝛlic ꝥa me þincþ̅ ðim³³ fꝛell þæm timum³⁴ þe ic þa zeheꝛe. Ac zif ic me ƿenðe to ðýꝛe foꝛceꝛ ðome. þonne niꝛ hit no þ̅ an þ̅ hi nýllaþ þýꝛe ðinꝛe ƿace zelefan. ac hi hit nellap³⁵ fꝛiþum ze-hipan.³⁶ Ða cꝥæþ he. Niꝛ þ̅ nan ƿunðoꝛ. Ðꝛæc þu ƿæꝛt þ̅ þa men þe habbaþ unhale eaꝛan. ne maꝛon ful eaþe locian onzean þa funnan ðonne hio beoꝛhtoꝛt³⁷ fcinþ̅. ne fꝛiþum on fýꝛe.³⁸ ne on nan ꝛiht beoꝛhteþ̅³⁹ hi ne lýꝛt locian. zif re æppel leꝛ

² Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c.

¹ Cott. þæm. ² Cott. reoꝛfoꝛ. ³ Cott. foꝛþæm. ⁴ Cott. foꝛþæm. ⁵ Cott. þæm. ⁶ Cott. meahze maꝛe peccan. ⁷ Cott. þæm. ⁸ Cott. zoðum. ⁹ Cott. þæm. ¹⁰ Cott. þæꝛ. ¹¹ Cott. æmettan. ¹² Cott. foꝛlæte. ¹³ Cott. fꝛýꝛeðon. ¹⁴ Cott. næꝛðen. ¹⁵ Cott. anpałd. ¹⁶ Cott. peoꝛulde. ¹⁷ Cott. ƿenðeꝛ. ¹⁸ Cott. hæꝛðen. ¹⁹ Cott. eall neꝛ. ²⁰ Cott. foꝛoðeꝛ. ²¹ Cott. eall neꝛ. ²² Cott. eallne. ²³ Cott. longne. ²⁴ Cott. leafe. ²⁵ Cott. ziet. ²⁶ þ̅, deest in MS. Cott. ²⁷ þe him, desunt in MS. Cott. ²⁸ Cott. heoꝛa. ²⁹ Cott. zet. ³⁰ Cott. bioð. ³¹ Bod. et Cott. unzeſælihzian. ³² Cott. þonne þonne. ³³ Cott. þincað þine. ³⁴ Cott. tidum. ³⁵ Cott. nýllað. ³⁶ Cott. zehepan. ³⁷ Cott. beoꝛtoꝛt. ³⁸ Cott. oꝛýꝛ. ³⁹ Cott. beoꝛteꝛ.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple of *the eye* be left. In like manner the sinful minds

biþ. ꝥa bioþ¹ þa ȝýnnfullan Mōð ablenð mið hioþa² ýfelan³ pillan. ꝥ hi ne maȝon ȝerion ꝥ liohc⁴ þæpe beorhtan ȝoþfæȝt-
neȝe. ꝥ iȝ ȝe hehȝta ȝiȝdom. Ac him biþ ꝥa þæm fuȝlum. ȝ
þæm diorūm. þe maȝon⁵ bet locian on niht ðonne on ðæȝ. ȝe
ðæȝ blent ȝ ðioȝȝaþ hioþa eazan. ȝ ðæpe nihte þioȝȝio hi
onlihtaþ. Forþý penað ða ablenðan Mōð. ꝥ ꝥ ȝie ȝio mæȝte ȝe-
ȝælþ ꝥ men ȝeo alefeð ýfel to ðonne. ȝ ȝio ðæð him mote bion
unȝitnod. forþæm hi ne⁶ lýȝȝ ȝȝiȝian æfter ælcpe ȝȝiæce ȝȝa
lanȝe oð he ꝥ ȝýht ȝiton. ac penðaþ on hioþa unȝihtan⁷ pillan
ȝ ȝȝýȝiȝaþ æfter þæm. Ðý ic naȝ hu nýta⁸ þu me tæhȝȝ to
þæm ðýȝezum monnum. ðe næȝpe æfter me ne ȝȝýȝiaþ. Ic
ne ȝȝece næȝpe to þæm. Ac ic ȝȝece to ðe. forþæm ðu
teohhaȝȝ ꝥ ðu ȝȝýȝiȝe æfter me. ȝ ȝȝiþoþ ȝȝiȝȝȝ on þam
ȝȝoȝe ðonne hi ðon. Ne ȝece ic hȝæt hi ðeman. Ic læte nu
to ðinum ðome ma þonne to hioþa. forþam h. ealle lociaþ mið
bam⁹ eazum on þaȝ eorþhican ðinȝ. ȝ hi him liciaþ eallunȝa.
æȝþeȝ ȝe on þæȝ Mōðeȝ eazum. ȝe on þæȝ lichoman. Ac ðu
ana hȝilum beȝcýlȝȝ mið oþpe eazan on þa heoȝenlican þinȝ.
mið oþpe¹⁰ þu locaȝȝ nu ȝet on þaȝ eorþhican. forþæm penað
þa ðýȝȝan ꝥ ælc mon ȝie blind ȝȝa hi ȝinȝ. ȝ ꝥ nan mon ne
mæȝe ȝeon¹¹ ꝥ hi ȝerion ne maȝon. Ðæt ðýȝiȝ iȝ anliccoȝȝ þe
ȝum cilð ȝie full hal ȝ full æltæpe ȝeboȝen. ȝ ȝȝa fullice ðionðe
on eallum cýȝȝum ȝ cȝæȝȝum. þa hȝile þe hit on cnihtaðe
bioþ.¹² ȝ ȝȝa forþ eallne ðonne ȝioȝoþ hað. oþ þe he ȝýȝþ ælceȝ
cȝæȝȝeȝ meðeme. ȝ ðonne lýtle æȝ hiȝ miðȝeȝhþe ȝeoȝþe¹³
bæm¹⁴ eazum blind. ȝ eac þæȝ Mōðeȝ eazan ȝeoȝþan ȝȝa ab-
lenðe ꝥ he¹⁵ nanȝiht ne ȝemune þæȝ ðe he æȝpe æȝ ȝeȝeah
oððe ȝeheȝeðe. ȝ þene þeah ꝥ he ȝie ælceȝ ðinȝeȝ ȝȝa meðeme
ȝȝa he æȝpe meðemaȝȝ¹⁶ þæȝe. ȝ þenþ ꝥ ælcum men ȝie ȝȝa ȝȝa
him ȝi. ȝ ælcum men¹⁷ þýȝce¹⁸ ȝȝa ȝȝa him þinȝþ. þeah þe¹⁹ he
ðonne ȝȝa ðýȝiȝ ȝie ꝥ he þæȝ þene. hȝæþeȝ þe ðonne pillon²⁰
ealle þenan ðæȝ þe he þenþ. ic þene þeah ꝥ þe nýllen.²¹ Ac
þolðe ȝitan hu þe þuhte be þam²² monnum ðe ȝit æȝ cȝæðon

¹ Cott. beoð. ² Cott. heoþa. ³ Cott. ýȝlan. ⁴ Cott. leohc. ⁵ Bod. þa maȝ.
⁶ Bod. et Cott. hine. ⁷ Cott. unneȝȝan. ⁸ Cott. nýȝ.
⁹ Cott. bæm. ¹⁰ mið oðpe, desunt in MS. Cott. ¹¹ Cott. ȝerion.
¹² Cott. bið. ¹³ þeoȝþe, deest in MS. Bod. ¹⁴ Bod. bam. ¹⁵ Cott. hie.
¹⁶ Cott. meðomiȝȝ. ¹⁷ ȝie ȝȝa ȝȝa him ȝi. ȝ ælcum men, desunt in MS. Cott.
¹⁸ Cott. þinȝe. ¹⁹ þeah þe, desunt in MS. Cott. ²⁰ Cott. pillen.
²¹ Bod. nýllað. ²² Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, *and* with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

þæt uncr þuhte þæt wæron¹ wuldorūm gelycran ðonne monnum. hu micelne ſiðdom þa hæfdon.² me wincþ ðeah þæt hi næbbæn³ nænne :

§ VI.^a Ic ðe wolde zet⁴ peccan gume rihtne pace.⁵ Ac ic wac þæt þiſ folc hiſ nyle⁶ zelean.⁷ þæt iſ þæt þa biop zefælegnan þe mon ritnoþ.⁸ ðonne þa bion þe hi ritniap. Ða wundrode ic wæg 7 cwæþ. Ic wolde þæt þu me zereahcte⁹ hu¹⁰ hit gpa bion mihte.¹¹ Ða cwæþ he. Ðræþer þu onzipte þæt ælc ýfelwillende mon 7 ælc ýfelwýrcende gie witeſ wýrþe. Ða cwæþ ic. Genoz wreotole ic þæt onzipte. Ða cwæþ he. Ðu ne iſ ge þonne ýfelwillende and ýfelwýrcende ðe þone unſcýlðgan ritnoþ.¹² Ða cwæþ ic. Ðra hit iſ gpa þu gezipt.¹³ Ða cwæþ he. Ðræþer þu wene þæt þa rien earwe 7 unzeſæliſe þe witeſ wýrþe biop. Ða cwæþ ic. Ne wene ic hiſ no. ac wac zeapa.¹⁴ Ða cwæþ he. Gif þu nu deman mozte.¹⁵ hræþerine woldezt¹⁶ þu deman witeſ wýrþan. ðe þone unſcýlðgan¹⁷ ritnode. þe ðone þe þæt wite wolode.¹⁸ Ða cwæð ic. Niſ þæt gelyc. ic wolde helpan wæg þe ðær unſcýlðiz wære. and hentan þone¹⁹ þe hine ýfelode.²⁰ Ða cwæþ he. Ðonne þe wincþ ge earwpa ge þæt ýfel ðep. ðonne ge þe hit wafap. Ða cwæþ ic. Ðæg ic zelefe þæt te ælc unriht ritnung gie wæg ýfel þe hit ðep. næſ wæg þe hit wafap. forþam²¹ hiſ ýfel hine zedeþ earwne. 7 ic onzipte þæt þiſ iſ wýrþe²² riht wacu þæt þu nu wezipt. 7 wýrþe anlic wæm þe ðu ær wehtezt.²³ ac ic wac weah þæt wýr²⁴ folce gpa ne wincþ :

§ VII.^b Ða cwæþ he. Wel þu hit onzipt. Ac þa winzeſar winziap nu hwilum wæm ðe læſſan weariſe alton. winziap wæm þe²⁵ wær man ýflap. 7 ne winziap wæm²⁶ þe þæt ýfel doþ. wæm wære mare weariſ. þe þa oþre unſcýlðize ýfelap.²⁷ þæt him mon wýngode to wæm²⁸ wicum. 7 bæde þæt him²⁹ mon dýde gpa micel wite gpa hi ðam³⁰ oþrum unſcýlðezum dýdon. gpa gpa ge woca

^a Boet. lib. iv. proſa 4.—Nam ne illud quidem, &c.

^b Boet. lib. iv. proſa 4.—Atqui nunc, ait, contra faciunt, &c.

¹ Cott. wæpen. ² Cott. hæfden. ³ Cott. næbben. ⁴ Cott. zet.

⁵ Cott. wýrþe rihte waca. ⁶ Cott. nele. ⁷ Cott. gelyran. ⁸ Cott.

ritnað. ⁹ Bod. zerehtezt. ¹⁰ Bod. hi. ¹¹ Cott. meahze. ¹² Cott.

ritnað. ¹³ Cott. wæzipt. ¹⁴ Cott. weape. ¹⁵ Bod. moztort. ¹⁶ Cott.

woldezt. ¹⁷ Bod. noneſcýlðgan. ¹⁸ Cott. wolode. ¹⁹ Bod. þonne.

²⁰ Cott. ýfelode. ²¹ Cott. forþæm. ²² Bod. gpa. ²³ Cott. wehtezt.

²⁴ Cott. wýr. ²⁵ þe, deest in MS. Cott. ²⁶ Cott. wæm. ²⁷ Cott. ýflað.

²⁸ Cott. wæm. ²⁹ Bod. wæm þæt. ³⁰ Cott. wæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

§ VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þearfe þ̅ hine mon læde to þam¹ læce. þ̅ he hir tilize. ꝥa ah je þe² þ̅ ýfel deþ. þ̅ hine mon læde to þam³ ꝥicum þ̅ mon þær mæzge ꝥniþan 7 bæꝥnan hir unþearaꝥ. Ne cꝥeþe ic na þ̅ þ̅ ýfel je þ̅ mon helpe þær unꝥýlðigan⁴ 7 him foꝥeþingie. Ac ic cꝥeþe þ̅ hit iꝥ betꝥe⁵ þ̅ mon ꝥꝥeꝥe þone ꝥýlðigan.⁶ 7 ic ꝥeꝥe þ̅ io foꝥeꝥꝥæc ne dýze⁷ nauþeꝥ ne þam⁸ ꝥýlðigan.⁹ ne þam¹⁰ þe him foꝥe þingap. 7if hi þær ȝilniap þ̅ him hiopa¹¹ ýfel unꝥꝥecen je be þær 7ýltes andeꝥne. Ac ic ȝat 7if þa ꝥýlðigan¹² ænizne ꝥꝥearcan ȝifðomeꝥ hæꝥdon¹³ 7 be ænzum dæle on-7itan.¹⁴ þ̅ hi mihtan¹⁵ hiopa ꝥýlða þuþ¹⁶ ȝite¹⁷ 7ebetan. þe him heꝥ on ȝopulde¹⁸ on become. ðonne nolþon hi na cꝥeþan þ̅ hit ȝæpe ȝite. ac ȝolþon cꝥæþan þ̅ hit ȝæpe hiopa¹⁹ clæn-7unz. 7 heopa betꝥunz. 7 nolþon nænne þingere ꝥecan.²⁰ ac luꝥlice hi ȝolþon lætan ða ꝥican hie tucian æꝥter hiopa aꝥnum ȝillan. foꝥþæm ne ꝥýle nan ȝif man nænne mannan hatian. ne hatap nan mon þone 7oþan. buton je ealpa²¹ dýꝥe-7oꝥta.²² ne þ̅ niꝥ nan ȝiht þ̅ mon þone ýfelan hatize. ac hit iꝥ ȝihtre þæt him mon miþꝥize.²³ þ̅ iꝥ þonne hiopa miþꝥunz. þ̅ mon ȝꝥece hiopa unþearaꝥ be hiopa 7eꝥýꝥhtum.²⁴ Ne ꝥeal²⁵ nan mon ꝥioꝥne monnan²⁶ 7eꝥaꝥoþne²⁷ ꝥꝥecan. ac hine mon ꝥeolde²⁸ læþan to ðam²⁹ læce þ̅ he hir tilize. Ða je ȝifðom þa ðif ꝥpell aꝥeaht hæꝥde. ða ongan he eꝥt ȝinzan 7 þuꝥ cꝥæþ.

CAPUT XXXIX.^c

§ I. FORÞFI ðꝥeꝥe ze eopꝥu Mod mid unꝥihtre ꝥiounze ꝥꝥa ꝥꝥa ýþa foꝥ ȝinþe þa ȝæ hꝥeꝥap. oððe foꝥ hꝥý æꝥꝥice ze eopꝥꝥe ȝýꝥde þ̅ hio nan 7eꝥeald nah. oððe hꝥi ne maꝥon ze 7ebidan 7eꝥýndeliceꝥ deaðeꝥ. nu he eop ælce dæz toꝥeꝥdeꝥ onet. Þꝥi ne maꝥon ze 7eꝥion þ̅ he ꝥꝥýꝥap ælce dæz æꝥter ꝥuzlum. 7 æꝥter ðioꝥum. 7 æꝥter monnum. 7 ne foꝥlæt nan

^c Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

¹ Cott. þæm. ² þe, deest in MS. Cott. ³ Cott. þæm. ⁴ Cott. unꝥýlðgan. ⁵ Cott. beteꝥe. ⁶ Cott. ꝥýlðgan. ⁷ Bod. dýꝥize. ⁸ Cott. þæm. ⁹ Cott. ꝥýlðgan. ¹⁰ Cott. þæm. ¹¹ Cott. heopa. ¹² Cott. ꝥýlðgan. ¹³ Cott. hæꝥden. ¹⁴ Cott. ongeaten. ¹⁵ Cott. meahzen. ¹⁶ Cott. þuꝥz. ¹⁷ Cott. þ̅ ȝite. ¹⁸ Cott. ȝeopulde. ¹⁹ Cott. heopa. ²⁰ Cott. 7eꝥecan. ²¹ Cott. ealpa. ²² Cott. dýꝥoꝥta. ²³ Cott. miþꝥize. ²⁴ Cott. unꝥýꝥhtum. ²⁵ Cott. ꝥýle. ²⁶ Bod. monna. ²⁷ Cott. 7 7eꝥaꝥoþne. ²⁸ Cott. ꝥeal. ²⁹ Cott. þæm.

lead him to the physician, that he may cure him ; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him ; but I say that it is better that we should accuse the guilty ; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment ; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked ; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled ; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said :

CHAPTER XXXIX.

§ I. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea ? Or wherefore upbraid ye your fortune, that she has no power ? Or why cannot ye wait for natural death, when he every day hastens towards you ? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿræþ ær he Ʒefehþ þ þ he æfter ƿrýreþ. Ʒala ƿa þ þa unƷe-
 ƷælíƷan menn ne maƷon Ʒebídon hƿonne he him to cume. ac
 ƿorƷceotaþ hine ƿoran. ƿra ƿra ƿilbe ðeop ƿillnaþ oþer to ac-
 ƿellenne. Ac hit nære no manna rýht þ hiora æniz oþerne
 ƿíode. Ac þ ƿære rýht. þ hiora ælc Ʒulde oþrum eðlean ælceþ
 ƿeorceþ æfter hiþ Ʒerýrhtum. þ iþ þ mon lufoðe þone Ʒodan.
 ƿra ƿra ƿiht iþ þ mon ðo. Ʒ milðriƷe þam ýfelum. ƿra þe ær
 cƿædon. lufoðe þone man. Ʒ hatize hiþ unþearfaþ. ceorfe him of
 ƿra he ƿriþorct mæƷ:.

§ II.^d Ða he þa þiþ leoþ aŷunƷen hæfðe þa ƷerpeoƷode¹ he
 ane hƿile. Ða cƿæþ ic. Nu ic onƷite openlice þ ƿio Ʒoþe Ʒe-
 Ʒælþ ƿtent on Ʒodra monna Ʒe earnunƷa. Ʒ ƿio unƷælþ ƿtent
 on ýfelra monna Ʒe earnunƷum. Ac ic ƿecƷƷe Ʒet þ me ne
 þincþ nauht lýtel Ʒoð² þiþfeþ andþearðan hfeþ ƷeƷælþa. ne eac
 nauht lýtel ýfel hiþ unƷeƷælþa. ƿorþæm ic næfpe ne ƷeƷeah ne
 Ʒehýrðe nænne ƿiþne mon þe ma ƿolbe bion ƿrecca. Ʒ earm. Ʒ
 ælþioðiz.³ Ʒ ƿorþeren. ðonne ƿeliz. Ʒ ƿeoriþ. Ʒ ƿice. Ʒ ƿoremaþe
 on hiþ aƷnum earðe. ƿorþæm hi ƿecƷaþ⁴ þ hi mæƷen⁵ þý⁶ eþ
 hiora Ʒiþðome ƿulƷan Ʒ hine Ʒehealdan. Ʒiþ hiora anƿeald biþ
 fullice oþer þ folc þe him unðer biþ. Ʒ eac on⁷ Ʒumum ðæle
 oþer þa ðe him on neapeŷte biþ ýmbuon.⁸ ƿorþam⁹ þ hi
 maƷen¹⁰ henan ða ýflan. and fýrþriuan¹¹ þa Ʒodan.¹² ƿorþæm þe
 Ʒoða¹³ biþ ƿimle aþþýrþe. æƷþer Ʒe on þiþ andþearðan hfe. Ʒe
 on ðam¹⁴ toþearðan. Ʒ þe ýfela. þe mon hiþ ýflef¹⁵ Ʒerctýpan ne
 mæƷ. biþ ƿimle ƿiteþ ƿýrþe. Ʒe on þiþe ƿopulðe. Ʒe on þære
 toþearðan. Ac ic ƿunðriƷe ƿriþe ƿriþlice ƿor hƿi hit ƿra ƿent
 ƿra hit nu ofc ðeþ. þ iþ þ miþlice ƿita¹⁶ Ʒ manizfealðe¹⁷
 earfoþa¹⁸ cumað to ðam¹⁹ Ʒoðum ƿra hi to þam²⁰ ýfelum
 ƿceoldon. Ʒ ða Ʒoð²¹ þe ƿceoldon bion eðlean Ʒoðum monnum
 Ʒodra ƿeorca. cumað to ýflum monnum. ƿorþæm ic ƿolbe
 ƿitan nu æt þe hu þe hicode þ Ʒerrihle. Ic hiþ ƿunðroðe micle
 þý læf. Ʒiþ ic ƿiþte²² þ hit ƿear Ʒebýreðe buon Ʒoðeþ ƿillan Ʒ
 buon hiþ Ʒeritnefpe. Ac þe ælmihtiza²³ Ʒoð hæfþ Ʒeeceþ

^d Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

¹ Cott. ƷerpeoƷode. ² Cott. Ʒoð. ³ Cott. elþioðiz. ⁴ Cott. ƿæƷað.
⁵ hi mæƷen, desunt in MS. Bod. ⁶ Cott. þe. ⁷ Cott. be. ⁸ Cott.
 bioð ýmbuon. ⁹ Cott. ƿorþæm. ¹⁰ Cott. mæƷen. ¹¹ Cott. fýrþriuan.
¹² Cott. Ʒoðan. ¹³ Cott. Ʒoða. ¹⁴ Cott. þæm. ¹⁵ Bod. ýfel. ¹⁶ Cott.
 miþlicu ƿitu. ¹⁷ Cott. manizfealð. ¹⁸ Cott. earfoþu. ¹⁹ Cott.
 þæm. ²⁰ Cott. þæm. ²¹ Cott. Ʒoð. ²² Cott. ƿiþte. ²³ Cott.
 ælmehtiza.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine þafunza mid ðirrum þinꝝum. forþæm he hƿilum ſelþ ða zepælpa ðæm zodum.¹ 7 þæm yflum unſælpa. ꝛpa hit riht ƿære ꝥ he rihtle² dýde. hƿilum he eft zepaƿaþ ꝥ þa zodan³ habbaþ unſælpa 7 ungelimp on mænezum þinꝝum. 7 ða yfelan habbaþ zepælpa. 7 him zelimpþ⁴ oft æfter hiora aznum ƿillan. þý ic ne mæz nan oþer zepencan. buton hit ƿear ꝛpa zebýriꝝe. buton ðu me zet þý zepceadhcoꝝi oþer zepcece. Ða andꝛpaꝛode he ýmbe long 7 cƿæþ. Niꝛ hit nan pundor ðeah hpa ƿene ꝥ ƛꝛýlceꝛ hƿæt⁵ unmyndlinga zebýriꝝe.⁶ þonne he ne can⁷ onzitan 7 zepceccan for hꝛi God ƛꝛýlc⁸ zepaƿaþ. Ac ðu ne ſealt no tpeozan⁹ ꝥ ꝛpa zod¹⁰ ſceoppend 7 ƿealdend¹¹ eallpa zepceafra rihtlice ſceop¹² eall ꝥ he ſceop.¹² 7 ƛýhte demþ 7 ƿealt¹³ ealles. þeah þu nýte for hꝛi¹⁴ he ꝛpa 7 ꝛpa do :

§ III.^e Ða he ða þiꝛ ƛpell aꝛeht¹⁵ hæfde. ða onzan he rinzan 7 cƿæþ. Ðpa unlæpeþra ne pundraþ þæꝛ roðereꝛ fæpeldes 7 hiꝛ ƛꝛiƿtneꝛe. hu he ælce dæz uton ýmbhꝛýꝛfð ealne ðiꝛne midðaneapð. oððe hpa ne pundraþ ꝥ te rihte tunzlu habbaþ ſcýꝛtran hꝛýꝛft ðonne rihte habban. ꝛpa ꝛpa tunzlu habbaþ þe þe hataþ ƿæneꝛ ðiꝛla. for þý hi habbaþ ꝛpa ſceopne ýmbhꝛýꝛft. forþi hi riht ꝛpa neah ðam noꝛþende þære eaxe. ðe eall þes roðor on hꝛepþ. oððe hpa ne ƿaƿaþ þæꝛ. buton ða ane þe hit ƿiton. ꝥ rihte tunzlu habbaþ lenzian ýmbhꝛýꝛft. þonne rihte habban. 7 ða lenzertne þe ýmb þa eaxe midðeapde hƿearfaþ. ꝛpa nu Boetieꝛ deþ. 7 Saturnuꝛ ſe ſceopra. ne cýmþ þæꝛ æꝛ ýmb þꝛiƿtiz rihtia þæꝛ he æꝛ ƿæꝛ. Oððe hpa ne pundraþ ðæꝛ ꝥ rihte ſceopra zepitaþ unðer þa ſæ. ꝛpa ꝛpa rihte men ƿenaþ ꝥ rihte rihte do ðonne hio to ſeale zæþ. Ac hio ne biþ ðeah þý neap þære ſæ þe hio biþ on midne dæz. Ðpa ne ƿaƿaþ ðæꝛ ðonne ſe fulla mona ƛýꝛþ ofertozen mid þioꝛtrum. oððe eft ꝥ ða ſceopra ſcmaþ befoꝛan þam monan. 7 ne ſcmaþ befoꝛan þære rihte. ðiꝛeꝛ hi pundraþ 7 manieꝛ þýlliceꝛ. 7 ne pundrað na ꝥ te men 7 ealle cꝛuca ƿuhta habbaþ rihtalne 7 unnýtne andan betꝛuh him. Oððe hꝛi ne pundraþ hi þæꝛ ꝥ hit hƿilum þunraþ. hƿilum na ne onzinh. oððe eft zepinner ſæ. 7 rihta. 7 ýþa. 7 lanðes. oððe hꝛi ꝥ iꝛ ƿeopþe 7 eft

^e Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

¹ Cott. zoodum. ² Cott. rýmle. ³ Cott. zoodan. ⁴ Cott. lmpð.

⁵ Cott. zepæz. ⁶ Cott. zepbeꝛe. ⁷ Cott. con. ⁸ Cott. for hꝛý

ƛꝛýlc God. ⁹ Cott. on tꝛiozan. ¹⁰ Cott. zood. ¹¹ Cott. ƿaldend.

¹² Cott. zepceop. ¹³ Cott. ƿelt. ¹⁴ Cott. hꝛý. ¹⁵ Cott. aꝛeahz.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þære sunna seiman to his agnum gecýnde weorþe. Ac þæt ungeræddige folc pundraþ þær þe hit seoldort zeriþ. ðeah hit læsse pundor sie. 7 weaþ þæt þæt ne¹ sie ealb zefceart. ac sie weaþ zeporþen nraþe. Ac ða þe fipret zeorne weorþaþ 7 onzinnraþ þonne leornian. zif him God abrit of þam Mode þæt ðýrig þæt hit ær mid oferfipzen weaþ. ðonne ne pundraþ hi no seþa þær þe hi nu pundraþ :-

§ IV.^f Ða se fipdom þa þis leoþ afunzen hæfde. ða zefpuzode he ane lýcle hpile. Ða cwæþ ic. Sra hit is sra ðu sezt.² Ac ic wolde zet þæt þu me hwæt hwezu³ openlicor zereahce⁴ be þære wisan þe min Mod wiporct zedrefed hæfþ. þæt is þæt ic ðe ær ýmb acraþe. forþam hit weaþ wimble⁵ zet þin zepuna þæt ðu woldezt ælcum Mode ðiglu ðing tæcan 7 seoldcuþe :-⁶ Ða onzan he smearcian 7 cwæþ to me. Ðu fpenrt⁷ me on ða mærtan fpraæce 7 on ða earfoþertan to zereccenne. þa pace sohton ealle upritan 7 fise fiplice ýmbfipuncon. 7 uneaþe ænig com to ende þære fpraæce. forþam⁸ hit is weaþ þære fpraæce 7 ðære afcunze.⁹ þæt te wimle¹⁰ þonne ðær an tpeo ofadon bip. þonne bip ðær unrim arctýped. sra sra mon on ealb fpellum sezt¹¹ þæt an næþre þære ðe hæfde nizan¹² hearðu. 7 wimle.¹³ zif mon anra hpile offloh.¹⁴ þonne weoxon þær wifon of þam¹⁵ anum hearþe. ða zebýweþe¹⁶ hit þæt þær com se forwæra Erculuf to. se weaþ Iober sunu. þa ne mihte he zepencan hu he hi mid ænige cwæfte ofercuman seolde. ær he hi bewæz mid wuda utan. 7 forbernde¹⁷ ða mid fýpe. Sra is ðisse fpraæce þe ðu me æfter arcaft.¹⁸ uneaþe hýpe cýmþ ænig mon of. zif he ærezt on cýmþ.¹⁹ ne cýmþ he næfre to openum ende. buton he hæbbe sra searp andzet²⁰ sra þæt fýp. forþam se ðe ýmb þæt arcian wile. he secal ærezt witan hwæt sie wif anfealde forefearunz Godes. 7 hwæt fýp sie. 7 hwæt weaþ zebýrige. 7 hwæt sie zodcund andzit. 7 zodcund foretiohhunz. and hwæt monna freodom sie. Nu ðu miht onzitan. hu hefiz 7 hu gearfoþe²¹ þis is eall to zereccanne. Ac ic secal weah

^f Boet. lib. iv. prosa 6.—Ita est, inquam, &c.

¹ ne, deest in MS. Bod. et Cott. ² Cott. wæzt.
³ Cott. hpuzu. ⁴ Bod. zepertert. ⁵ Cott. wýmle. ⁶ Cott. seoldcuð.
⁷ Cott. fpraert. ⁸ Cott. forþæm. ⁹ Cott. arfungæ. ¹⁰ Cott. wýmle. ¹¹ Cott. wæzð.
¹² Cott. nizon. ¹³ Cott. wýmle. ¹⁴ Cott. hwelc ofarlog. ¹⁵ Cott. þæm.
¹⁶ Cott. zebeweþe. ¹⁷ Cott. forbernde. ¹⁸ Cott. acraft.
¹⁹ Cott. cemð. ²⁰ Cott. andzit. ²¹ Cott. earfoþe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hræc hpeza¹ hī onzinnan þe to tæcanne. forþam² ic habbe onziten þ̅ hit iſ ƿriþe micel læcedom ðinre ƿorþe. 3if þu þiſer auht onzirt. ðeah hit me lang to lærenne iſe. forþæm hit iſ neah þære tide ðe ic zetiohhod hæfde on oðer ƿeorc to fonne. 7 zet næbbe ðiſ zedon. 7 me ðincþ eac þ̅ þu ſaðize hræc hpeznunzer³ and þe þincen to ælenze þar langan ƿpell. ƿſelce ðe nu lýrce leopa.⁴ ic ƿat eac þ̅ ðe heopa⁵ lýrce. Ac ðu ſcealt þeah zepolian ſume hpile. ic ne mæz hit nu ƿra hraþe aſingan. ne æmtan⁶ nabbe. forþæm hit iſ ƿriþe long ƿpell. Ða cƿæþ ic. Do ƿræþer þu ƿille :⁷

§ V.^s Ða onzon he ƿrrecan ƿriþe ƿeorpan ýmbuton. ƿſilce he na þa ƿræce ne mænde. 7 tiohhode hit þeah ƿiderƿearðer 7 cƿæþ. Ealle⁸ zerſeafta. zerepenlice and unzerepenlice.⁹ ƿtillu 7 unſtillu¹⁰ onfoþ æt þæm ƿtillan.¹¹ 7 æt þam zerſeaþþigan. 7 æt þam¹² anſealdan Gode. endebýrdneſſe. 7 andrlitan. 7 zemetzunge. 7 forþæm hit ƿra zerſeapen ƿæſ. forþæm he þat þý¹³ he zerſeop eall þ̅ he zerſeop. niſ him nan ƿuht¹⁴ unnýt þæſ ðe he zerſeop. Se God punaþ ſimle¹⁵ on þære hean ceafre hī anſealdneſſe 7 bileſitneſſe. ðonan he ðælþ manezza 7 miſtlice¹⁶ zemetzunga eallum hī zerſeaftum. and þonan¹⁷ he ƿelt eallra. Ac þ̅. þ̅ te ƿe hataþ Godes ƿoreþonc 7 hī ƿoreſeapung. þ̅ biþ. Ða hpile þe hit þær mid him biþ. on hī Mode. ærþam¹⁸ þe hit zefremed ƿeorþe. Ða hpile þe hit zepoht biþ. Ac ƿiððan hit fullſremed biþ. ðonne hataþ ƿe hit ƿýrd. Be þý mæz ælc mon ƿitan þ̅ hī¹⁹ ƿint æzþer ze tpegen naman. ze tpa ðing.²⁰ ƿoreþonc 7 ƿýrd. Se ƿoreþonc iſ ƿio zodbunde zerſeadrīner. ƿio iſ fæſc on þam hean ƿceoppende²¹ þe eall ƿorepat hu hit zereorþan ſceal ær ær hit zereorþe. Ac þ̅ þ̅ ƿe ƿýrd hataþ. þ̅ biþ Godes ƿeorc þe he ælce ðæz ƿýrcþ. æzþer ze þæſ þe ƿe zereop. ze þæſ þe uſ unzerepenlic biþ. Ac ƿe zodbunda ƿoreþonc. heaþeraþ ealle zerſeafta þ̅ hī ne moton toſlupan of heopa endebýrdneſſe.²² Sio ƿýrd ðonne ðælþ eallum zerſeaftum andrlitan. 7 ƿora. 7 tida. 7 zemetzunga. Ac ƿio ƿýrd cýmþ of

^s Boet. lib. iv. prosa 6.—Tum velut ab alio orsa principio, &c.

¹ Cott. hpuzu. ² Cott. forþæm. ³ Cott. hpuzununzer. ⁴ Cott.

hoþa. ⁵ Cott. hoþa. ⁶ Cott. æmettan. ⁷ Cott. polde. ⁸ Cott.

Ealla. ⁹ Cott. zerepenlica and unzerepenlica. ¹⁰ Bod. þille 7 unþille.

¹¹ Bod. unſtillan. ¹² Cott. þæm. ¹³ Cott. hþý. ¹⁴ Cott. ƿiht.

¹⁵ Cott. ƿýmle. ¹⁶ Cott. miſleca. ¹⁷ Cott. þonan. ¹⁸ Cott. ærþæm.

¹⁹ Bod. et Cott. hit. ²⁰ Cott. þincz. ²¹ Cott. ƿceppende. ²² Bod.

ƿýrdneſſe.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam¹ Ʒeritte Ʒ of þam¹ Ʒoreþonce þær ælmihtƷan² Ʒoðer. Ʒe Ʒýrcþ æfter hiƷ unarecƷenðlicum Ʒoreþonce þonne³ ƷƷa hƷæt ƷƷa he⁴ Ʒile : .

§ VI.^h ÐƷa ƷƷa ælc cƷræfteƷa þencþ Ʒ mearcaþ hiƷ Ʒeorc on hiƷ Ʒoðe ær ær he ic Ʒýrce. Ʒ Ʒýrcþ Ʒiððan eall. þioƷ Ʒanðriende Ʒýrð þe Ʒe Ʒýrð hatap. færpþ æfter hiƷ Ʒoreþonce. Ʒ æfter hiƷ Ʒeþeahhte. ƷƷa ƷƷa he tiolhap þ̅ hit Ʒie. þeah hit uƷ manigfealdlic ðince. Ʒum Ʒoð.⁵ Ʒum Ʒfel. hit iƷ þeah him anfeald Ʒoð.⁵ Ʒorþam⁶ he hit eall to Ʒoðum ende bƷringþ.⁷ Ʒ Ʒor Ʒoðe⁸ ðer eall þ̅ þ̅ he ðer. Ðiþþan Ʒe hit hatap Ʒýrð. Ʒýððan hit ƷeƷorþht biþ. ær hit Ʒær Ʒoðer⁹ Ʒoreþonc Ʒ hiƷ ƷoretiohhunƷ. Ða Ʒýrð he ðonne Ʒýrcþ. oððe þurh ða Ʒoðan¹⁰ enƷlar. oððe þurh monna Ʒarla. oððe þurh oþerƷa ƷerƷeafhta hiƷ. oððe þurh heoƷener tunƷl. oþþe þurh ðara Ʒuccena¹¹ miƷlice loƷƷrencar. hƷilum þurh an þara. hƷilum þurh eall ða. Ac þ̅ iƷ openlice cuþ. þ̅ Ʒio Ʒoðcunðe Ʒore teohhunƷ iƷ anfeald Ʒ unapenðenðlic.¹² Ʒ þelt ælceƷ þinƷer enðebýrðlice. and eall þinƷ ƷehiƷap. Ðume¹³ þinƷ þonne on ðiƷƷe Ʒopulðe¹⁴ Ʒint unðerþieð þære Ʒýrðe. Ʒume hiƷe nane¹⁵ puht unðerþieðe¹⁶ ne Ʒint. ac Ʒio Ʒýrð. Ʒ eall þa ðinƷ þe hiƷe unðerþieð Ʒint. Ʒint unðerþieð þam¹⁷ Ʒoðcunðan Ʒoreþonce. be þam¹⁷ ic þe mæƷ Ʒum biƷpell ƷecƷan. þ̅ ðu miht¹⁸ ðý ƷƷeotolop onƷitan hƷýlce men bioþ unðerþieð þære Ʒýrðe. hƷýlce¹⁹ ne bioþ. Ðall²⁰ ðioƷ unƷtille ƷerƷeafht Ʒ þeoƷ²¹ hƷearriende hƷearƷap²² on ðam²³ Ʒtillan Ʒoðe. Ʒ on þam ƷerƷeafhta ƷƷa ƷƷa he æt ƷƷuman Ʒetihhoð hæfðe Ʒ Ʒet hæfþ : .

§ VII.ⁱ ÐƷa ƷƷa on ƷæneƷ eaxe hƷearƷap²⁴ þa hƷeol. Ʒ Ʒio eax Ʒtent Ʒtille. Ʒ býrþ þeah eallne²⁵ ðone Ʒæn. and þelt ealles þær Ʒæpeldes.²⁶ þ̅ hƷeol hƷerþþ. ýmbutan.²⁷ Ʒ Ʒio naƷa²⁸ nehƷt ðære eaxe. Ʒio færpþ miðle fæƷtlicop Ʒ oƷƷoƷlicop ðonne þa ƷelƷan²⁹ ðon. ƷƷelce Ʒio eax Ʒie þ̅ hehƷte Ʒoð. þe Ʒe nemnaþ Ʒoð. Ʒ

^h Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

ⁱ Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.

¹ Cott. þæm. ² Cott. ælmehtƷan. ³ þonne, deest in MS. Cott.

⁴ Cott. hƷa. ⁵ Cott. Ʒoð. ⁶ Cott. Ʒorþæm. ⁷ Cott. bƷenƷð. ⁸ Cott. Ʒoðe.

⁹ Cott. Ʒoðer. ¹⁰ Cott. Ʒoðan. ¹¹ Bod. Ʒuccena loƷ.

¹² Cott. unanðpenðlic. ¹³ Cott. Sumu. ¹⁴ Cott. Ʒeopulðe. ¹⁵ Cott.

nan. ¹⁶ Cott. unðerþieð. ¹⁷ Cott. þæm. ¹⁸ Cott. meht. ¹⁹ hƷýlce,

deest in MS. Bod. ²⁰ Bod. eal. ²¹ Cott. þioƷ. ²² Bod. hƷearƷoð.

²³ Cott. þæm. ²⁴ Cott. hƷearƷað. ²⁵ Cott. ælne. ²⁶ Cott. fæpeltet.

²⁷ Cott. ýmbutan. ²⁸ Cott. naƷu. ²⁹ Cott. ƷelƷa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes *it* all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the highest good which we call God, and

ða feleſtan men faran nehrt Gode. ꝥa ꝥa ȝio naſu feþþ nehrt¹
 þære eaxe. and þa miðmeſtan ꝥa ꝥa ꝥpacan. forþamþe² ælcer
 ꝥpacan biþ oþer ende færȝ on þære nafe. oþer on ðære felze.
 ꝥa biþ þam³ miðleſtan monnum. oþre hþile he ȝmeaþ on hiȝ
 Gode ýmb þiȝ eorþlice liȝ.⁴ oþre hþile ýmb þ̅ ȝodcundlice.
 ꝥpelce⁵ he locie mið oþre eazan to heoſonum. mið oþre to
 eorþan. ꝥa ꝥa þa⁶ ꝥpacan ȝicaþ⁷ oþer ende on þære felze.
 oþer on þære nafe. miðdepearð ȝe ꝥpaca⁸ bið æȝðrum emn
 neah. þeah oþer ende bið færȝ on þære nafe. oþer on þære
 felze. ꝥa bioþ ða miðmeſtan⁹ men on miððan þam ꝥpacan. ȝ
 þa betran¹⁰ neap þære nafe. ȝ þa mæſtan¹¹ neap þam¹² felzum.
 bioþ þeah færȝe. on þære nafe.¹³ ȝ ȝe nafa on þære eaxe.
 Þræt ða felza ðeah hanȝiap¹⁴ on ðam ꝥpacan. þeah hi eallunȝa
 pealorȝen on þære eorþan. ꝥa ðoþ þa mæſtan men on þam
 miðmeſtum. ȝ þa miðmeſtan¹⁵ on þam betȝtan. ȝ ða betȝtan
 on Gode. ðeah þa mæſtan ealle hioȝa luſe penðen to ðiȝre
 ȝoruldre. hi ne maȝon þær onpunan. ne to nauhte ne peorþaþ.
 ȝiȝ hi be nanum ðæle ne bioþ ȝefærȝnode to Gode. þon ma þe
 þær hpeohleȝ¹⁶ felza maȝon bion on¹⁷ þam færpelde.¹⁸ ȝiȝ hi ne
 bioþ færȝe on þam¹⁹ ꝥpacum.²⁰ ȝ ða ꝥpacan on ðære eaxe. ða
 felza²¹ bioþ fýrreȝ þære eaxe. forðæm hi fariað unȝerýðe-
 licoȝt.²² ȝio naſu færþ nehrt ðære eaxe. forþý hio færþ ȝe-
 runðfullicoȝt.²³ ꝥa ðoþ ða feleſtan men. ꝥa hi hioȝa luſe neap
 Gode lætaþ. and ȝriþor þar eorþlican ðinȝ forȝeoþ.²⁴ ꝥa hi bioþ
 oþroȝȝu.²⁵ ȝ læȝ peccaþ. hu ȝio ȝýrð panðriȝe. oððe hþæt
 hio²⁶ hþenȝe. ꝥa ꝥa ȝio naſu bið ȝimle²⁷ ꝥa ȝeȝunð. hnæppen
 ða felza on þ̅ ðe hi hnæppen. ȝ ðeah biþ ȝio naſu hþæt hþuȝu
 toðæled ffrom þære eaxe. Be þý ðu miht²⁸ onȝitan þ̅ ȝe²⁹ ræn
 biþ micle lenȝ ȝeȝunð þe læȝ biþ toðæled ffrom þære eaxe. ꝥa
 bioþ ða men eallȝa oþroȝoȝte³⁰ æȝþer ȝe ðiȝer andþearðan
 liȝer earþoþa.³¹ ȝe ðær toþearðan. þa ðe færȝe bioþ on Gode.
 ac ꝥa hi ȝriþor³² bioþ arýnðroðe³³ fram Gode. ꝥa hi ȝriþor³⁴

¹ Cott. neahrt. ² Cott. forþamþe. ³ Cott. þæm. ⁴ liȝ, deest in MS. Cott. ⁵ Cott. ȝpilce. ⁶ Bod. þær. ⁷ Cott. ȝticað. ⁸ Bod. miðdepearðre ꝥpaca. ⁹ Bod. mæſtan. ¹⁰ Bod. bepan. ¹¹ Bod. et Cott. mætran. ¹² Cott. þæm. ¹³ Cott. nære. ¹⁴ Cott. hongiað. ¹⁵ Cott. mæteſtan. ¹⁶ Cott. hpeoleȝ. ¹⁷ on, deest in MS. Bod. ¹⁸ Cott. þæm færpelte. ¹⁹ Cott. þæm. ²⁰ Bod. ꝥpacanum. ²¹ Cott. felzea. ²² Cott. unȝepeðelicoȝt. ²³ Cott. ȝeȝunðlicoȝt. ²⁴ and ȝriþor þar eorþlican þinȝ forȝeoð, desunt in MS. Cott. ²⁵ Cott. oþroȝȝan. ²⁶ Cott. hi. ²⁷ Cott. ȝýmle. ²⁸ Cott. meahrt. ²⁹ Cott. þe. ³⁰ Cott. oþroȝeȝe. ³¹ Cott. earþoþe. ³² Cott. ȝriþur. ³³ Cott. arýnðreðe. ³⁴ Cott. ȝriþur.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

bioþ Ʒeðnefðe Ʒ Ʒerpencte. æƷþer Ʒe on Mode Ʒe on lichoman. ðrýlc iŷ þæt þ̅ Ʒe Ʒýrð hatap. . . .

§ VIII.^k . . . Be þam¹ Ʒoðcunðan Ʒoreþonce Ʒrýlce Ʒio ƷmeaunƷ Ʒ Ʒio Ʒerceaðrýrner iŷ to metanne Ʒiþ þone Ʒearopitan² and Ʒpelce þ̅ hpeol biþ to metanne Ʒiþ ða eaxe. Ʒorþæm Ʒio eax pelt ealles þæŷ Ʒæner. Ʒra ðeþ Ʒe Ʒoðcunða Ʒoreþonc. he Ʒtýrþeþ³ ðone roðor Ʒ ða tunƷlu. Ʒ ða eorþan Ʒeðeþ Ʒtille. Ʒ ƷemetƷap þa Ʒeoper Ʒerceafta. þ̅ iŷ Ʒæter. Ʒ eorþe. Ʒ Ʒýr. Ʒ lýft. ða he þƷarap Ʒ ƷepliteƷap.⁴ hƷilum eft unpliteƷap Ʒ on oþrum hipe ƷebrenƷþ Ʒ eft Ʒeðnrýap. Ʒ týðrþeþ⁵ ælc tudor. and hit⁶ eft Ʒehýt Ʒ Ʒehelt. ðonne hit Ʒorealðoð biþ. and ƷorƷearoð. Ʒ eft Ʒeeorþ Ʒ Ʒeðnrýap þonne þonne he Ʒile.⁷ Sume upƷitan⁸ þeah ƷecƷap þ̅ Ʒio Ʒýrð Ʒealde⁹ æƷþer Ʒe Ʒeræþa Ʒe unƷeræþa ælceŷ monner. Ic ðonne ƷecƷe. Ʒra Ʒra ealle Eþurtene men ƷecƷap. þ̅ Ʒio Ʒoðcunðe ƷoretiohhunƷ hiŷ Ʒealde. næŷ Ʒio Ʒýrð. Ʒ ic Ʒat þ̅ hio ðemþ eal þinƷ Ʒriþe Ʒihte. ðeah unƷerceaðrýrum monnum¹⁰ Ʒra ne þince. Ði Ʒenap þ̅ ðara ælc Ʒie Eoð. ðe hioþa Ʒillan ƷulƷæþ. Niŷ hit nan þunðor. Ʒorþæm hi bioþ ablenðe mið ðam¹¹ þioŷtrum hioþa¹² Ʒeýlða. Ac Ʒe Ʒoðcunða Ʒoreþonc hit unðerŷtent eall Ʒriþe Ʒýhte.¹³ ðeah uŷ þince. Ʒor urum ðýrize. þ̅ ic on Ʒoh Ʒape. Ʒorþam¹⁴ Ʒe ne cunnon þ̅ Ʒiht unðerŷtanðan. Ðe ðemþ ðeah eall Ʒriþe Ʒýhte. ðeah uŷ hƷilum Ʒra ne ðince :

§ IX.¹ Ealle men Ʒrýrýap¹⁵ æfter þam hehŷtan Ʒoðe.¹⁶ Ʒe Ʒoðe¹⁶ Ʒe ýfele. Ac Ʒorþý ne maƷon ða¹⁷ ýfelan cuman to þam¹⁸ hean hƷoŷe eallra Ʒoða.¹⁹ Ʒorþam²⁰ hi ne Ʒrýrýap on Ʒiht æfter. Ic Ʒat²¹ ðeah ðu cƷeþe²² nu hƷonne to me. Ðrýlc unƷýht mæƷ bion²³ mare ðonne he²⁴ Ʒeþarize þ̅ hit Ʒerýrþe.²⁵ Ʒra hit hƷilum Ʒerýrþ. þ̅ þæm Ʒoðum²⁶ becýmþ anfealð ýfel on þiŷŷe Ʒoþulðe.²⁷ Ʒ þam ýflum anfealð Ʒoð. Ʒ oþre²⁸ hƷile æƷþer ƷemenƷeð. æƷþer Ʒe þæm Ʒoðum.²⁹ Ʒe þæm ýflum. Ac ic þe

^k Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum, &c.

¹ Boet. lib. iv. prosa 6.—Nihil est enim quod mali causâ, &c.

¹ Cott. þæm. ² Bod. Ʒeaperiton. Cott. Ʒearopitan Ʒ Ʒrýlce þar lænan þinƷ bioð to metanne Ʒið þa ecan Ʒ Ʒrýlce þ̅ hpeol. ³ Cott. aŷtepeð. ⁴ Cott. Ʒeðræpað Ʒ pliteƷað. ⁵ Cott. tidreð. ⁶ Bod. et Cott. hi. ⁷ he pile, desunt in MS. Cott. ⁸ Cott. uðriotan. ⁹ Cott. polð. ¹⁰ Cott. men. ¹¹ Cott. þæm. ¹² Cott. heopa. ¹³ Cott. Ʒihte. ¹⁴ Cott. Ʒorþæm. ¹⁵ Cott. Ʒrýrýað. ¹⁶ Cott. Ʒoð. ¹⁷ Cott. þ̅. ¹⁸ Cott. þæm. ¹⁹ Cott. Ʒoða. ²⁰ Cott. Ʒorþæm. ²¹ Cott. nat. ²² Cott. cƷæþe. ²³ Cott. beon. ²⁴ Cott. Ʒe. ²⁵ Cott. Ʒeþeorþe. ²⁶ Cott. Ʒoðum. ²⁷ Cott. Ʒeopulðe. ²⁸ Cott. oðþre. ²⁹ Cott. Ʒoðum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arige hræþer þu þene þ ænig mon rie gpa andzetfull¹ þ he mæge onzitan ælcne mon on rýht hþelc he rie. þ he nauþer ne rie ne betera ne rýrga ðonne he hir þene. Ic þat ðeah þ hi ne maizon. Ac þeorþaþ gþiþe of on þon þe riðo. ðe gume men geczaþ þ rie mede rýrþe. gume men geczaþ þ he rie rýter rýrþe. ðeah hra mæge onzitan hræt oþer ðo. he ne mæg ritan hræt he ðencþ. ðeah he mæge gume hir pillan onzitan. þonne ne mæg he eallne. Ic þe mæg eac peccan gum biþpell be þæm þ þu miht ðý gþeotolop onzitan. ðeah hit ungerceadrige men onzitan ne mægen. þ iþ for hri þe zoda læce jelle ðam halum men geftne ðrenc 7 gþetne. 7 oþrum halum biteþne 7 gþranzne. 7 hþilum eft þæm unhalum. gumum hþne. gumum gþranzne. gumum gþetne. gumum biteþne. Ic þat þ ælc þara þe ðone cræft ne can. rþle þæþ punðrian for hþý hi gpa ðon. Ac hir ne punðriaþ ða læcaþ nauht. forþæm hi riton þ þa oþre nýton. forþæm hi cunnon ælcef hiora medþrumneþe onzitan 7 tocnapan.² 7 eac ða cræftaþ þe þæþ riþ geolon. Hþæt iþ gþla hælo. bute rihtriþneþ. oððe hræt iþ hiora unþrýmneþ. bute unþeapaþ. Hþa iþ þonne betera læce þæþe gþle. þonne he³ ðe hi zerþeop. þ iþ God. he aþaþ þa zoda.⁴ 7 ritnaþ ða ýlan. he þat hræþ ælc rýrþe biþ. niþ hit nan punðop. forþæm he of þæm hean hroþe hit eall zerihþ. and þonan miþcaþ and metzaþ ælcum be hir zerýrhtum :

§ X.^m Ðæt þe ðonne hatap rýrd. ðonne þe zerþeadrifa God. ðe ælcef monneþ ðearþe þat. hræt rýrþ oððe zerþaþ þæþ ðe þe ne þenap.⁵ And zet⁶ ic þe mæg gume biþne þearum þopðum geczan be þam⁷ ðæle þe riðo menniþce zerþeadrifneþ mæg onzitan ða zodaundneþe. þ iþ ðonne þ þe onzitaþ rþilum⁸ mon⁹ on oþre riþan. on oþre hine God onzit.¹⁰ Hþilum þe tiohhiaþ þ he rie þe betþa.¹¹ 7 þonne þat God þ hit gpa ne biþ. Ðonne hræm hræt cýmþ oððe zodeþ¹² oððe ýþeleþ mare þonne þe þincþ þ he rýrþe rie. ne biþ riðo unþrýhtriþneþ no on Gode. ac riðo ungleapneþ biþ on ðe gelþum. þ ðu hit ne canþ on riht gecnapan. Ofz zerþneþ þeah þ te men onzitaþ man on þa ilcan riþan. ðe hine God onzit. Ofz hit zerþneþ þ te manize men bioþ gpa unzetþume.¹³ æþþer ze on Gode ze on lichoman. þ

^m Boet. lib. iv. prosa 6.—Hinc jam fit illud fatalis ordinis, &c.

¹ Cott. andzitrull. ² Cott. oncnapan. ³ Cott. þe. ⁴ Cott. þæm zodaþan. ⁵ Cott. nað. ⁶ Cott. zit. ⁷ Cott. þæm. ⁸ Cott. hþilum. ⁹ mon, deest in MS. Cott. ¹⁰ Cott. andzit. ¹¹ Cott. betþa. ¹² Cott. zodeþ. ¹³ Cott. unþþume.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne maƷon ne nan Ʒoð¹ ðon. ne nan Ʒr̅ei nýllaþ unneðige. 7 biop eac Ʒpa unþýlðige² þ hi ne maƷon nan eaƷfoþa³ Ʒeþýlðelice aberan. foþþæm hiƷ Ʒebýreþ ofƷ þ Ʒoð nýle⁴ foþ hiƷ miðheoƷtneƷƷe nan unabereñðlice⁵ bƷoc him anƷettan. ðý læƷ hi foþlætæn⁶ hiopa unƷeaþfulneƷƷe.⁷ 7 peoþþan⁸ Ʒýrþan. Ʒif hi aƷtýreðe⁹ biop 7 ƷeƷpenceð.¹⁰ ðume men biop¹¹ ælceƷ cƷæƷteƷ full cƷæƷtize and full halize peƷaƷ 7 nihtƷiƷe. ðonne þincþ þ Ʒoðe unriht þ he Ʒpelce¹² Ʒpence. Ʒe Ʒurþum þone¹³ ðeaƷ. þe eallum monnum Ʒecýnðe iƷ¹⁴ to þolienne.¹⁵ he him Ʒeðeþ ƷeƷƷan ðonne oþrum monnum. Ʒpa Ʒpa Ʒio þum¹⁶ þiƷ man¹⁷ cƷæþ. þ Ʒe Ʒoðcunða anpealð ƷeƷþioðe hiƷ ðioþlingaƷ¹⁸ unðer hiƷ¹⁹ þiþeƷa Ʒceade.²⁰ 7 hi Ʒcilde Ʒpa Ʒeoþnlice. Ʒpa Ʒpa²¹ man ðeþ ðone æpl²² on hiƷ eaƷan. Manige tilizaþ²³ Ʒoðe to cƷe-manne to ðon Ʒeoþne þ hi þillniap. hiopa anum þillum. mani-fealð eaƷfoþe²⁴ to þƷoþianne. foþþam þe hi þillniap maþan aƷe. 7 maþan hliƷan. 7 maþan peoþþƷeƷe mið Ʒoðe to habbanne. þonne þa habbaþ²⁵ þe foƷƷoþ libbaþ :

§ XI.ⁿ OfƷ eac becýmð Ʒe anpealð²⁶ ðiƷƷe Ʒoþulðe to Ʒriþe Ʒoðum²⁷ monnum. foþþæm Ʒe anpealð²⁸ þaƷa ýplana²⁹ peoþþe toƷoþpen. Sumum monnum Ʒoð Ʒelleþ³⁰ æƷþeƷ Ʒe Ʒoð³¹ Ʒe ýfel ƷemenƷeð. foþþæm hi æƷþreƷ eaþniap. Sume he beƷeaƷaþ hiopa Ʒelan Ʒriþe hƷaþe. þæƷ ðe hi æƷeƷƷe ƷeƷælize peoþþaþ. þý læƷ hi foþ longum ƷeƷælþum hi to up ahæbben. 7 ðonan on oƷeƷmettum peoþðen. Sume he³² let þƷeaƷan mið heaƷðum bƷoce. þæt hi leoþniƷen ðone cƷæƷƷe Ʒeþýlðe³³ on ðam³⁴ lanƷan ƷeƷƷince. Sume him onðƷæðaþ eaƷfoþu Ʒriþoþ þonne hý þýrþen. ðeah hi hi eaþe aðƷeoƷan mæƷen. Sume hi ƷebýcƷaþ peoþþlicne hliƷan ðiƷƷeƷe andƷeaƷðan hiƷeƷ mið hiopa aƷnum ðeaþe. foþþæm hi þenaþ þ hi næbben nan oþeƷi þioh ðæƷ hliƷan³⁵ Ʒýrþe buton

ⁿ Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonis, &c.

¹ Cott. Ʒoðoð. ² Cott. unƷeþýlðige. ³ Cott. eaƷfoþu. ⁴ Cott. nýlle. ⁵ Bod. nanum aberenðlic. ⁶ Cott. foþlætæn. ⁷ Cott. unƷeðfulneƷƷe. ⁸ Cott. peoþþen. ⁹ Cott. aƷtepeðe. ¹⁰ Cott. ƷeƷpence. ¹¹ Cott. beoð. ¹² Cott. Ʒpýlce ¹³ Bod. þonne. ¹⁴ Cott. iƷ Ʒecýnðe. ¹⁵ Cott. þolianne. ¹⁶ þum, deest in MS. Cott. ¹⁷ Cott. mon. ¹⁸ Cott. ƷeƷþioðe hiƷðeoþlingaƷ. ¹⁹ hiƷ, deest in MS. Cott. ²⁰ Cott. Ʒceate. ²¹ Ʒpa, deest in MS. Cott. ²² Cott. æppel. ²³ Cott. Manige tiliað. ²⁴ Cott. eaƷfoþu. ²⁵ Cott. hæbben. ²⁶ Cott. anpað. ²⁷ Cott. Ʒoðum. ²⁸ Cott. anpað. ²⁹ Cott. ýplana. ³⁰ Cott. Ʒeleð. ³¹ Cott. Ʒoðoð. ³² hi to up ahæbben 7 þonan on oƷeƷmettum peoþþen. Sume he, desunt in MS. Bod. ³³ Cott. Ʒeþýlðelice. ³⁴ Cott. þæm. ³⁵ Bod. habben nan oþeƷƷioð þæƷ hliƷan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa aznum riore. Sume men wæron ȝio oferwriþeðlice. ƿra
 þ hi nan ne mihte¹ mid nanum riƿe oferwriþan. Ða biƿnoden
 hiopa æfter ȝenzum þ hi næren mid ƿitum oferwriþe. on
 ðæm wæx ƿreotol þ hi for heopa ȝoðum weorcum hæfðon ðone
 cƿæft þ hi² mon ne mihte oferwriþon.³ Ac þa ýfelan⁴ for
 hiopa ýflum weorcum wæron ȝeritnode ofer wriþe.⁵ forþæm þ
 ða ƿitu ȝeritwiden⁶ oþrum þ hi ƿra ðon⁷ ne dorȝten. ȝ eac ða
 ȝebetan þe hi ðonne bƿociap. þ iƿ wriþe ƿreotol tacn ðam⁸ ƿran
 þ he ne ƿceal lupian to unȝemetlice ðar ƿoruld ȝeræþa. for-
 þæm hi ofc cumap to ðæm ƿýrȝtan⁹ monnum. Ac hwæt ƿille
 þe cƿeþan be ðam¹⁰ andweardan ƿelan. ðe ofc cýmþ to þæm
 ȝoðum.¹¹ hwæt he elles ƿie butan tacn ðæx toweardan ƿelan ȝ
 ðæx edleanes anzim ðe him God ȝetihhod¹² hæfþ for hiȝ ȝoðan¹³
 ƿillan. Ic ƿene eac þ te God ƿelle manezum ýflum¹⁴ monnum
 ȝeræþa forþæm þe¹⁵ he ƿat heopa¹⁶ ȝecýnd and heopa¹⁶ ƿillan
 ƿra ȝeraðne. þ hi for nanum earmþum¹⁷ ne biþ¹⁸ no ðý
 bettran.¹⁹ ac ðý²⁰ ƿýrȝan. ac ƿe ȝoða læce. þ iƿ God. lacnaþ
 hiopa God mid ðam²¹ ƿelan. ƿile þ hi onȝiten hwonan him ƿe
 ƿela come and olecce ðæm þýlæx he him þone ƿelan afeƿe²²
 oððe hine þam ƿelan. ȝ ƿenðe hiȝ ðeapax to ȝoðe. ȝ forlæte ða
 unweapax ȝ þa ýfel ðe he ær for hiȝ earmþum ðýðe. Sume
 beoþ²³ ðeah þý ƿýrȝon ȝif hi ƿelan habbaþ. forþæm hi²⁴ ofer-
 modigap²⁵ for ðæm ƿelan ȝ hiȝ unȝemetlice bƿucað :

§ XII.º Manezum men bioþ eac forȝifene forþam²⁶ þar
 ƿoruld²⁷ ȝeræþa. þ hi ƿcýle ðam²⁸ ȝoðum²⁹ leanian hiopa ȝoð.³⁰
 ȝ ðam³¹ ýflum hiopa ýfel. forþam³² ƿimle bioþ þa ȝoðan³³ ȝ ða
 ýflan unȝeƿwære betƿýh³⁴ him. ȝe eac hwilum ða ýflan bioþ un-
 ȝeraðe betƿuh him ƿelfum. ȝe fupþum an ýfel man bið hwilum³⁵
 unȝeƿwære him ƿelfum. forþamþe³⁶ he ƿat þ he untela deð. ȝ

º Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

¹ Cott. meahc. ² Cott. him. ³ Cott. meahce oferwriþan. ⁴ Cott.
 ýflan. ⁵ Cott. wriþe. ⁶ Cott. ȝeritwiden. ⁷ Cott. ȝeðon. ⁸ Cott.
 þæm. ⁹ Cott. ƿýrȝtan. ¹⁰ Cott. þæm. ¹¹ Cott. ȝoðum. ¹² Cott.
 tihhod. ¹³ Cott. ȝoðan. ¹⁴ Cott. mænezum ýflum. ¹⁵ Bod.
 þeah. ¹⁶ Cott. hiopa. ¹⁷ Cott. earmþum. ¹⁸ Cott. býoð. ¹⁹ Cott.
 bettran. ²⁰ Bod. ne na þý. ²¹ Cott. þæm. ²² Cott. aȝýrpe. ²³ Cott.
 bioð. ²⁴ hi, deest in MŠ. Bod. ²⁵ Bod. ofermodigam. ²⁶ Cott.
 forþæm. ²⁷ Cott. weoruld. ²⁸ Cott. þæm. ²⁹ Cott. ȝoðum. ³⁰ Cott.
 ȝoð. ³¹ Cott. þæm. ³² Cott. forþæm. ³³ Cott. ȝoðan. ³⁴ Cott.
 betƿuh. ³⁵ Cott. ƿimle. ³⁶ Cott. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

penð him þara¹ leana. 7 nele² ðeah þær ƷerƷican. ne hit Ʒur-
þum him ne læt hreopan. 7 ðonne Ʒor ðam ƷinƷalan³ eƷe ne
mæƷ no Ʒeorþan Ʒerþære on him Ʒelfum. Of̃ hit eac⁴ Ʒebýræð
þ̃ Ʒe ýfla Ʒorlæt hiƷ ýfel Ʒor Ʒumer oþreƷ ýfleƷ monneƷ⁵ andan.
Ʒorþam⁶ he Ʒolde mið þý tælan⁷ þone oþerne þ̃ he onƷcunede
hiƷ þearƷ. ƷƷincþ ðonne ýmb þ̃ Ʒra he ƷƷiþorƷ mæƷ. þ̃ he tiolaþ
unƷelic to bion þam⁸ oþrum. Ʒorþam⁹ hit iƷ þær Ʒoðcundan
anƷealdeƷ Ʒerþuna þ̃ he Ʒýrcþ of ýfle Ʒoð. Ac hit niƷ nanum
men aleƷeð þ̃ he mæƷe Ʒiton eall þ̃ Ʒoð Ʒetiðhhoð hæƷð. ne
eac aƷecan þ̃ þ̃ he Ʒerorht hæƷþ. Ac on ðæm hi habbaþ
ƷenoƷ. to onƷitanne þ̃ Ʒe Ʒceoppennð¹⁰ 7 Ʒe Ʒealdeð eallra Ʒe-
Ʒceaf̃ta Ʒelt. 7 Ʒýhte ƷerƷeop eall þ̃ he ƷerƷeop. 7 nan ýfel ne
Ʒorhte. ne Ʒet ne Ʒýrcð. ac ælc ýfel he adriþ of eallum hiƷ
Ʒice. Ac Ʒif ðu æf̃ter ðam hean¹¹ anƷalde ƷƷýrian¹² Ʒilt ðær
ælmihƷiƷan¹³ ƷoðeƷ. þonne ne onƷiƷƷ þu nan ýfel on nanum
þinƷe. þeah ðe nu Ʒince þ̃ heƷ micel on ðiƷ¹⁴ miððanƷearðe Ʒie.
Ʒorþæm hit iƷ Ʒiht þ̃ þa Ʒoðan habban Ʒoð¹⁵ eðlean hiopa
ƷoðeƷ. 7 ða ýflan habban¹⁶ Ʒite hiopa ýfleƷ. ne biþ þ̃ nan ýfel.
þ̃ te Ʒýht biþ. ac biþ Ʒoð. Ac ic onƷite þ̃ ic þe hæbbe aþƷiet
nu mið þiƷ langan Ʒpelle.¹⁷ Ʒorðæm þe lýƷt nu hiopa.¹⁸ Ac
onfoh hiopa nu. Ʒorþam¹⁹ hit iƷ Ʒe læcedom and Ʒe ðƷenc ðe
ðu lanƷe ƷilnoðeƷt. þæt ðu þý eð mæƷe ðære²⁰ laƷe onfoð :

§ XIII.^p Ða Ʒe ƷiƷðom ða þiƷ Ʒpell aƷeht²¹ hæƷðe. þa onƷan
he eƷt ƷinƷan. 7 þiƷ cƷæƷ. ƷiƷ þu ƷillniƷe mið hlutrum moðe
onƷitan ðone hean anƷeald. beheald þa tunƷlu þær hean
heofeneƷ. ðealdþa þa tunƷlu þa ealdan Ʒebbe ðe hi on ƷerƷeapne
Ʒæron. Ʒra þ̃ Ʒio Ʒýrene Ʒunne ne onhƷinþ no ðær ðæleƷ þær
heofeneƷ ðe Ʒe mona onhƷinþ. ne Ʒe mona no ne onhƷinþ þær
ðæleƷ ðe Ʒio Ʒunne onhƷinþ. ða hƷile þe hio þær on biþ. ne Ʒe
Ʒteopra. ðe þe haƷaþ ƷiƷra. ne cýmþ næƷƷe on þam ƷeƷtðæle.
þeah ealle oþre Ʒteoppan Ʒapen mið þam Ʒoðore æf̃ter þære
Ʒunnan on þa eorþan. niƷ hit nan Ʒunðor. Ʒorþam he iƷ Ʒiþe
neah þam up ende þære eaxe. Ac Ʒe Ʒteopra ðe þe haƷaþ
æƷenƷteopra. ðonne he biþ ƷeƷt ƷeƷeƷen. þonne taƷennaþ he

^p Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.

¹ Bod. mapan. ² Cott. nýle. ³ Cott. þæm ƷinƷalum. ⁴ eac,
deest in MS. Cott. ⁵ Cott. manneƷ. ⁶ Cott. Ʒorþæm. ⁷ Bod. lætan.
⁸ Cott. bionne þæm. ⁹ Cott. Ʒorþæm. ¹⁰ Cott. ƷiƷpennð. ¹¹ hean,
deest in MS. Bod. ¹² Bod. anƷealde Ʒcýrian. ¹³ Cott. ælmehƷiƷan.
¹⁴ Cott. þýr. ¹⁵ Cott. Ʒoðan hæbben Ʒoð. ¹⁶ Cott. hæbban. ¹⁷ Cott.
aƷeƷne mið þý langan Ʒpell ¹⁸ Cott. leoþa. ¹⁹ Cott. Ʒorþæm.
²⁰ þære, deest in MS. Cott. ²¹ Cott. aƷeahƷ.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call *Ursa* ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, then betokens it the evening. It then goes after the sun

æfen. færþ he þonne æfter þære runnan on þære eorþan
 fceade. of he ofirnþ þa runnan hindan. 7 cýmþ riþ forþan þa
 runnan up. þonne haten þe hine morzenſteorra. forþam he
 cýmþ eaftan up. bodar þære runnan cýme. Ðio runne 7 je
 mona habbaþ toðæleð butruht him þone ðæg and þa niht riþe
 emne 7 riþe zeþpærellice riçriar þurh 7oðcundan forſcea-
 punza 7 unaprotenlice þioriar þam ælmihtigan Gode of ðomeſ
 ðæg. for þý hi ne læt Gooð on ane healfe þæg heofoneſ bion.
 ðý læſ hi forðon oþra zeſceafra. Ac zeſiþuma God zemetzar
 ealla zeſceafra 7 zeþpæraþ þa he hetruh him puniaþ. hþilum
 fliht je pæta þ þrýge. hþilum he zemenzeþ þ þýri biþ þam cile.
 hþilum þ leohte þýri 7 þ beorhte up zeſit. 7 rið heſize eorþe
 rit þær niþere be þæg cýningzeſ zebode. brenzð eorþe ælcne
 peſtm 7 ælc tuðor ælce zeare. 7 je hata ſumor ðrýzþ 7
 zeapraþ ræð 7 bleða. 7 peſtmbæra hæpfeſt bryngþ riþa bleða.
 hæzlar and rnapar 7 je ofc ræða ren leccaþ ða eorþan on
 rintra. forþam underfehþ rið eorþe þ ræð 7 zedeþ þ hit
 zpepaþ on lenzten. Ac je metoð eallra zeſceafra ſet on
 eorþan ealle zriopende peſtmar 7 ealle forþbrenzþ. 7 zehýt
 þonne he þýle. 7 eorþa ðonne he þile. 7 nimþ þonne he þile. Ða
 hþile ðe þa zeſceafra þioriar. rit je hehſta ſceoppend on hiſ
 heah ſetle. þanon he ſelt þam zepealðeþeſum ealle zeſceafra.
 Niſ nan punðor. forðamþe he iſ cýningz. 7 ðrýhten. 7 æpelm.
 7 ſpuma. 7 æ. 7 riðom. 7 rihtriſ ðema. he ſent ealla ze-
 ſceafra on hiſ æpenða. 7 he het ealle eft cuman. Ðæt je an
 zeſtæððega cýningz ne ſtaþelode ealla zeſceafra. ðonne þurðon
 hi ealle toſlopene 7 toſtencte. and to nauhte þurðon ealle ze-
 ſceafra. ðeah habbaþ zemænelicce ða ane luſe. þ hi þeorian
 riþcum hlaforðe. and fægriar þæg þ he heora realc. niſ þ nan
 punðor. forþam hi ne mihton eller bion. zif he ne þioreðon
 hiora ſpuman. Ða ſoſlet je ſriðom þ hioþ.¹ and cþæþ to me.

CAPUT XL.^a

§ I. ÞſÆÐER ðu nu onzite hriðer þioſ riþræce wille. Ða
 cþæþ ic. Seze me hriðer hio wille. Ða cþæþ he. Ic wille ſeczan
 þæt ælc riþrð bio 7oð.² þam hio monnum 7oð³ þince. þam hio
 him ýfel þince. Ða cþæþ ic. Ic wene þ hit eape riþa bion mæze.
 þeah uſ hþilum oþer þince. Ða cþæþ he. Niſ þæg nan tþý⁴ þ

^a Boet. lib. iv. proſa 7.—Jamne igitur wdes, quid hæc omnia, &c.

¹ Cott. leoð

² Cott. 7oð.

³ Cott. 7oð.

⁴ Cott. tþeo.

into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, *or* whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc pýrð bioþ Ʒod.¹ ðara þe riht Ʒ nýtrýrþe bioþ.² forþæm ælc pýrð, Ʒam hio Ʒie pýnrum. Ʒam hio Ʒie unpýnrum. for þý cýmþ to þæm Ʒodum³ þ hio ofeþi tpeƷa do. oððe hine þreatiƷe to ðon þ he bet do. þonne he ær dýðe. oððe him leanƷe þ he ær tela dýðe. And eft ælc pýrð þara þe to ðam⁴ ýflum cýmþ. cýmþ⁵ forþam tƷam⁶ þingum Ʒam hio Ʒie meþe. Ʒam hio Ʒie⁷ pýnrum. Ʒif to ðam⁸ ýflum cýmþ neþu pýrð. þonne cýmþ he to eðleane hiƷ ýfla. oððe to þreatuƷe⁹ Ʒ to lape þ he eft¹⁰ Ʒra ne do. Ða onƷann ic punðriƷan and cƷæþ. IƷ þ for inƷeapðlice riht Ʒacu þ ðu þær neƷt. Ða cƷæþ he. Spa hit iƷ Ʒra þu reƷt. Ac ic polde. Ʒif ðu poldeƷt. þ riƷ unc penðon¹¹ Ʒume hƷile to þiƷeƷ folceƷ ƷƷræce. þýlæƷ hi cƷæþon¹² þ riƷ ƷƷræcon¹³ ofeþ monneƷ andƷet.¹⁴ Ða cƷæþ ic. ÐƷƷec þ ðu wille :

§ II.^r Ða cƷæþ he. ÞenƷt ðu þ þ ne Ʒie Ʒod.¹⁵ þ nýc¹⁶ biƷ. Ða cƷæþ ic. Ic pene þæt hit Ʒie. Ða cƷæþ he. Ælc pýrð¹⁷ iƷ nýc þara ðe auþeþ deƷ.¹⁸ oððe lærþ. oððe ƷƷecþ.¹⁹ Ða cƷæþ ic. Ðæt iƷ Ʒoþ. Ða cƷæþ he. Sið ƷiþeƷƷeapðe pýrð iƷ þæm Ʒod²⁰ þe Ʒinnaþ Ʒiþ unþeapƷ Ʒ penðaþ hi to Ʒode.²¹ Ða cƷæþ ic. Ne mæƷ ic þæƷ ofƷacan. Ða cƷæþ he. ÞƷæt þenƷt þu be ðære Ʒodan²² pýrðe. ðe ofc cýmþ to Ʒodum²³ monnum on ðiƷƷe ƷoƷulde.²⁴ ƷƷilce²⁵ hit Ʒie ƷoƷetacn eƷra Ʒoda.²⁶ hƷeþeþ þiƷ folc mæƷe cƷeþan þ hit Ʒie ýfel pýrð. Ða ƷƷeƷcode²⁷ ic²⁸ Ʒ cƷæþ. Ne cƷiþ þ nan mon. ac cƷæþ²⁹ þ hio Ʒie ƷƷiþe Ʒod.³⁰ Ʒra hio eac biƷ. Ða cƷæþ he. ÞƷæt þenƷt þu be þære unþeƷenliƷan³¹ pýrðe. þe ofc þƷietap³² ða ýflan to ƷiƷƷianne. hƷæþeþ þiƷ folc pene þ þ Ʒod³³ pýrð Ʒie. Ða cƷæþ ic. Ne þenaþ hi no þ þ Ʒod pýrð Ʒie. ac þenaþ þ hio Ʒie ƷƷiþe eapƷlico. Ða cƷæþ he. Utan healdan unc þ riƷ ne þenan Ʒra Ʒra þiƷ folc þenþ. LiƷ riƷ ðæƷ þenaþ þe ðiƷ folc þenþ. þonne ƷoƷlæte ƷiƷ ælce ƷeƷceaðƷiƷneƷƷe and ælce ƷiƷtƷiƷneƷƷe. Ða cƷæþ ic. ÞƷi ƷoƷlæte ƷiƷ hi á³⁴ þý³⁵

^r Boet. lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

¹ Cott. Ʒood. ² Cott. bið. ³ Cott. Ʒoodan. ⁴ Cott. þæm. ⁵ cýmð, deest in MS. Bod. ⁶ Cott. forþæm tƷæm. ⁷ Cott. rý. ⁸ Cott. þæm. ⁹ Cott. þƷeunƷe. ¹⁰ Bod. ƷeƷ. ¹¹ Cott. penðen. ¹² Cott. cƷeþon. ¹³ Cott. ƷƷecon. ¹⁴ Cott. Ʒemet. ¹⁵ Cott. Ʒood. ¹⁶ Cott. niƷ. ¹⁷ pýrð, deest in MS. Cott. ¹⁸ Bod. aƷeþeð. ¹⁹ Cott. pýrð. ²⁰ Cott. Ʒood. ²¹ Cott. Ʒoode. ²² Cott. Ʒoodan. ²³ Cott. Ʒoodum. ²⁴ Cott. ƷeƷulde. ²⁵ Cott. ƷƷilce. ²⁶ Cott. ælcƷa Ʒooda. ²⁷ Cott. ƷƷeƷcode. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. cƷið. ³⁰ Cott. Ʒood. ³¹ Cott. unþenliƷan. ³² Cott. þƷeatað. ³³ Cott. Ʒood. ³⁴ a, deest in MS. Cott. ³⁵ Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; that it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe *or* whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either *of two things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cræp he. Forþý¹ folcīrce men reczarp þæt ælce² meþu rýrð 7 unrýnrūmu me ýfel. Ac pe ne ſculon ðær zeleafan. forþæm þæt³ ælc rýrð biþ zoð.⁴ ſpa pe ær ſpæræcon. ſam hio me meþu.⁵ ſam hio me rýnrūm. Ða rearp ic afæreð 7 cræp. Ðæt iſ for þæt ðu rezt. Ic nat ðeah hpa hit ðurrie⁶ reczan dýregum monnum. forþam⁷ hiſ ne mæz nan dýri man zeleafan :.⁸

§ III.^s Ða onſac re ſiſdom ſaplice 7 cræp. Forþý ne ſcýle nan riſ monn forhtigan ne znornian⁹ to hræm hiſ riſe reorþe. oððe hræþer him cume þe meþu rýrð ðe hþu.¹⁰ ðon ma þe re hrata efne ſcýle ýmb þæt znornian. hu oft he feohtan ſcule.¹¹ ne biþ hiſ¹² lof na ðý læſſe. ac iſ ren þæt hit me ðý mare. ſpa biþ eac þær riſan með þý mare. þe him riſapre rýrð 7 meþre to becýmþ. Ðý ne ſceolde¹³ nan riſ man pillian¹⁴ refter liſer. zif he æniſtra cræfta meþ. oððe æniſzer reorþſciſer her for populde.¹⁵ oððe eceſ liſer æfter ðiſſe populde.¹⁵ Ac ælc riſ mon ſcýle arinnan æzþer ze riþ þa meþan rýrðe ze riþ ða rinſuman. þý læſ he hine for ðære rýnrūman rýrðe fortrurige. oððe for ðære meþan foreþence.¹⁶ Ac him iſ þearf þæt he aſeðige¹⁷ þone miðmeſtan rez betrýh¹⁸ ðære meþan rýrðe 7 ðære hþan. þæt he ne rilnige rýnrūman rýrðe 7 maran orſorþneſſe ðonne hit zemetlic me. ne eft to¹⁹ meþre. forþæm he ne mæz nappre²⁰ unzemet adriohan.²¹ Ac hit iſ on hiora azenum²² anrealde hræpre²³ ðara hi zeceoran.²⁴ Eif hi þonne þone miðmeſtan rez aſeðian pillap. ðonne ſcýlan²⁵ hi ſeſfe him ſeſfum zemetzian þa rinſuman rýrðe. 7 ða orſorzan. þonne zemetzarp him God þa meþan rýrðe ze on riſſe populde.²⁶ ze on þære toreardan. Spa ſpa hi eape adreozan²⁷ maſan :.

§ IV.^t ſel la riſan menn vell. zar ealle on þone rez þe eor lærap ða foremæran biſnaþara zoðena zumena 7 þæra reorþzeornena meþa ðe ær eorþæron. Eala ze earzan 7 idelzeornan. hrý ze ſpa unnýtce riſon²⁸ 7 ſpa arpunðene.²⁹ hrý ze nellan³⁰

^s Boet. lib. iv. proſa 7.—Quare, inquit, ita vir ſapiens, &c.

^t Boet. lib. iv. metrum 7.—Bella bis quinis operatus annis, &c.

¹ Cott. forþý þe. ² ælce, deest in MS Cott. ³ Cott. þe. ⁴ Cott. zoð. ⁵ Cott. rý meþe. ⁶ Cott. dýrre. ⁷ Cott. forþæm. ⁸ Bod. nele nan dýriſ mon. ⁹ Cott. to riþe ýmb þæt znornian. ¹⁰ Bod. rýrþan ſcýle hræp him cume þære þu rýrð þe hþu. ¹¹ Cott. ſcýle. ¹² hiſ, deest in MS. Cott. ¹³ Cott. ſcýle. ¹⁴ Cott. pillian. ¹⁵ Cott. populde. ¹⁶ Cott. foreþence. ¹⁷ Cott. aſeðie. ¹⁸ Cott. betreoh. ¹⁹ to, deest in MS. Cott. ²⁰ Cott. nauþreſ. ²¹ Cott. adriozan. ²² Cott. azenum. ²³ Cott. hræpre. ²⁴ Cott. zecioſen. ²⁵ Cott. ſculon. ²⁶ Cott. populde. ²⁷ Bod. ze adriýzan. ²⁸ Cott. riſen. ²⁹ Cott. arpunðene. ³⁰ Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, *or* whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear *it*.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acriem æfter ðam¹ rīrum monnum and æfter ðam¹ reorþ-
zeornum. hwi² hi wæron ða ðe ær eor wæron. and hwi³ ze
ðonne nellon.⁴ riþan ze hiopa þearf zeacrod habben.⁵ him
onhýrian.⁶ gpa ze riþort mægen. forþæm hi runnon æfter
rýriþre⁷ on ðirre worulde. 7 tiledon⁸ zoder⁹ hliþan mid
zodum¹⁰ reorcum. 7 worhton zode¹¹ biþne þam¹² ðe æfter him
wæron. forþæm hi runiaþ nu ofer þæm tunglum. on ecre
eawizeffe. for heora¹³ zodum reorcum: . Þer endaf þio
reorþe¹⁴ boc Boetier. and onzinnð¹⁵ reo riþte: .

§ V.^u Ða re 7iþdom ða ðir riþell ariht¹⁶ hæfde. ða cwæþ ic.
Ðriþe riht¹⁷ iþ riþ lap. Ac ic wolde ðe nu mýnzian¹⁸ þære
manigfealdan¹⁹ lare þe ðu me ær zehete be þære Loder
foretioliþunze. Ac ic wolde æreft riþan æt þe hwiþer þæt auht²⁰
rie þæt re oft zehioraþ þæt men cweþaþ be riþum riþzum þæt hit
reyle þear zebýrian. Ða cwæþ he. Ne þære hwiþe²¹ þæt ic onette
riþ þær þæt ic ðe mozte zelærtan þæt ic ðe ær zehet. 7 þe mozte
zetæcan gpa reortne²² rez. gpa ic reýriþeþne riþdan mihte²³
to riþre cýðde. Ac hit iþ gpa rýri²⁴ of unrcum reze. of þæm
reze þe riþ zetiolhod habbaþ on to riþenne. þæt þæt ðu me æri
bæde. hit²⁵ þære ðeah nýtþe to zecýriþenne²⁶ 7 to²⁷ on-
zitanne. Ac ic onþræde þæt ic ðe læde hiþer riþer on þa þaraþ
of riþum reze. þæt ðu ne mæze eft riþne rez ariþian. Niþ hit
nan riþdor ðeah þu zetýriþe.²⁸ ziþ ic þe læde be þam²⁹ reze.
Ða cwæþ ic. Ne þearft þu no þæt onþrædon.³⁰ Ac ic bio riþe
fæzn³¹ ziþ ðu me lædeþ riþer ic ðe biþde. Ða cwæþ he. Ic þe
wille læpan bi riþellum. gpa ic ðe eallne rez dýde. 7 ðe þeah
reztan wille. þæt hit niþ nauht þæt mon cwiþ þæt æniþ ðinþ þear
zebýriþe. forþam³² ælc riþþ cýriþ³³ of riþum ðinþum. for dý
hit ne biþ þear zebýriþed. ac þær hit of nauhte ne come þonne
wære hit þear zebýriþed: .

^u Boet. lib. v. prosa 1.—Tum ego, Recta quidem, inquam, &c.

¹ Cott. þæm. ² Cott. hwiþce. ³ Cott. hwiþ. ⁴ Cott. nýllen ⁵ Cott. æbben. ⁶ Cott. onhwiþian. ⁷ Cott. reorþre. ⁸ Cott. riolodon. Cott. zoder. ¹⁰ Cott. zoodum. ¹¹ Cott. zode. ¹² Cott. þæm. ³ Cott. hiopa. ¹⁴ Cott. riþe. ¹⁵ Cott. onzinnð. ¹⁶ Cott. ariht. ¹⁷ Cott. riht. ¹⁸ Cott. mýnzian. ¹⁹ Cott. mænigfealdan. ²⁰ Bod. auht. ²¹ Cott. leorþe. ²² Cott. reortne. ²³ Cott. meahze. ²⁴ Cott. riþe reor. ²⁵ hit, deest in MS. Cott. ²⁶ Cott. zecýriþenne. ²⁷ to, deest in MS. Cott. ²⁸ Cott. zetioþe. ²⁹ Cott. bi þæm. ³⁰ Cott. onþrædan. ³¹ Cott. zefæzn. ³² Cott. forþæm. ³³ Cott. cwiþ.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou ledest me whither I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.^v Ða cræð ic. Ac hronan com je nama¹ æreft. Ða cræþ he. Αμικτοτελες μιν δεοπλινζc hit zerehte on þære bec þe Frica hatte. Ða cræþ ic. Ðu rehte he hit. Ða cræð he. Men crædon ƒio ðonne him hræt unpenunza² zebýrebe. þ þ þære reaf zebýreb. ƒpelce hra nu ðelfe eorþan. ƒ funde þær ðonne zolðhorð. ƒ recze þonne þ þ ƒie reaf zebýreb. Ic pat reah ƒif je ðelfere ða eorþan no ne ðulfe. ne nan mon ær þ zolð þær ne hýðbe. þonne ne funde he hit no. forþý hit nær na reaf funden. Ac ƒio zodbunde foretiohhunz lærðe ðone þe he polbe þ þe zolð hýðbe. ƒ eft þone þe he polbe þ he hit funde ;.

§ VII.^w Ða cræþ ic. Ðæt ic onzite þ hit ƒ ƒra ƒra þu reƒƒc. Ac ic polbe ðe acƒian hræþer þe æniƒne ƒrýdom³ habban oððe æniƒne anpealb hræt þe ðon. hræt þe ne ne ðon. ðe ƒio zodbunde foretiohhunz oþþe ƒio rýrð ƒr neðe to ðam þe hi⁴ pillen ;. Ða cræþ he. ƒe habbaþ micelne anpealb. niƒ nan zefceaðriƒ zefceafc þ næbbe ƒreodom. je þe zefceaðriƒneƒƒe hæƒþ. je mæz ðeman ƒ toƒceaðan hræt⁵ he ƒilnian ƒceal ƒ hræt he onƒcunian ƒceal. ƒ ælc mon hæƒþ ðone ƒriodom. þ he pat hræt he ƒile hræt he nele. and ðeah nabbaþ⁶ ealle zefceaðriƒe⁷ zefceafca zelicne ƒrýdom. Enzlar habbaþ rihte ðomaƒ ƒ zodne⁸ pillan. ƒ eall hræt⁹ hi ƒillniar¹⁰ hi bezitaþ ƒriþe eaþe. forþæm þe hi nanef rozer¹¹ ne ƒillniar.¹² Niƒ nan zefceafc þe hæbbe ƒrýdom¹³ ƒ zefceaðriƒneƒƒe buton enzlum ƒ mannum. Ða men habbaþ ƒimle ƒrýdom.¹⁴ þý maƒan þe hi heora Mod neap zodbundum ðinƒum lætaþ. ƒ habbaþ ðær þý læƒƒan ƒrýdom.¹⁵ þe hi heora Modes pillan¹⁶ neap ðirƒe roƒulð¹⁷ ape lætaþ. Nabbaþ hi nænne ƒrýdom¹⁸ ðonne hi hiopa¹⁹ aƒnum pillum hi ƒýlfe unþearum underþeodaþ.²⁰ Ac ƒona ƒra hi heora²¹ Mod apenðaþ²² ƒriom zode. ƒra reorþaþ he²³ ablende nið unriðome. Ðra reah ƒ an ælmihtiz God on hiƒ þære hean cæƒƒre.²⁴ je zefýhr²⁵ ælceƒ monneƒ zepanc.²⁶ ƒ hiƒ roƒrð.

^v Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.

^w Boet. lib. v. prosa 2.—Animadverto, inquam, idque uti, &c.

¹ nama, deest in MS. Cott. ² Bod. hpegnunza. ³ Cott. ƒreodom.

⁴ Bod. þe. ⁵ Cott. hræƒ. ⁶ Bod. habbað. ⁷ Cott. ealla zefceaðriƒa.

⁸ Cott. zodne. ⁹ Cott. bæc. ¹⁰ Cott. ƒilniarð. ¹¹ Cott. roƒ. ¹² Cott.

ƒilniarð. ¹³ Cott. ƒriodom. ¹⁴ Cott. ƒreodom. ¹⁵ Cott. ƒriodom.

¹⁶ Cott. ƒilla. ¹⁷ Cott. reorþulð. ¹⁸ Cott. ƒreodom. ¹⁹ Cott. heora.

²⁰ Cott. underþeodað. ²¹ Cott. hiopa. ²² Cott. onpenðað. ²³ Cott.

hi. ²⁴ Cott. cæƒƒre. ²⁵ Cott. zefýhrð. ²⁶ Cott. zepohc.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

Ʒ hir ǣða toƷcæƷ. Ʒ Ʒýlt¹ ælcum æfter hir Ʒerþýhtum. Ða Ʒe Ʒýfdom þa þý Ʒpell aƷæð hæfðe. þa onƷann he ƷinƷan Ʒ þý Ʒræþ.

CAPUT XLI.^x

§ I. ÐEAP OmeruƷ Ʒe Ʒoða Ʒceop. þe mið Epecum ƷeleƷt þæƷ. Ʒe þaƷ FýrƷilheƷ lapeop. Ʒe FýrƷilhuƷ þæƷ mið Læden þapum ƷeleƷt. þeah OmeruƷ on hir leoþum Ʒriþe heƷeðe þæpe Ʒunnan Ʒecýnd. Ʒ hiope ƷræftaƷ. Ʒ hiope bioƷhto. ne mæƷ heo þeah ealle ƷerƷeafƷa ƷerƷinan. ne þa ƷerƷeafƷa. þe heo ƷerƷinan mæƷ. ne mæƷ hio ealle endemeƷt ƷerƷinan. ne ealle innan ƷeondƷinan. Ac niƷ þam ælmihtýƷan Eode Ʒpa. þe iƷ Ʒcýppenð ealƷa ƷerƷeafƷa. he Ʒereop Ʒ þurþheop ealle hir ƷerƷeafƷa ændemeƷt. ðone mon mæƷ haƷan buton leaƷe Ʒoþe Sunne : .

§ II.^y Ða Ʒe Ʒýfdom þa ðý leop aƷunƷen hæfðe. þa ƷerþýƷoðe² he ane lýtle hƷile. Ða Ʒræþ ic. Ðum tƷeo me³ hæfþ Ʒriþe ƷeðƷeƷð. Ða Ʒræþ he. Ðræt iƷ Ʒe. Ða Ʒræþ ic. Ðic iƷ þ þ þu ƷeƷt⁴ þ Eod Ʒýlle ælcum Ʒrýdom⁵ Ʒpa Ʒoð⁶ to ðonne. Ʒpa ýfel. Ʒræþer he Ʒille. and þu ƷeƷt eac þ Eod Ʒite ælc⁷ þinƷ ær⁸ hit Ʒerþýþe.⁹ Ʒ þu ƷeƷt¹⁰ eac þ nan þinƷ þýþe¹¹ bute hit Eod Ʒille oððe ƷeþaƷe.¹² Ʒ ðu ƷeƷt¹³ þ hit Ʒcýle eall þapan Ʒpa he Ʒetiohhod habbe.¹⁴ Nu þunðƷe ic þæƷ hƷý he ƷeþaƷe þ þa ýfelan men habban¹⁵ þone Ʒrýdom¹⁶ þ hi maƷon¹⁷ ðon Ʒpa Ʒoð Ʒpa ýfel Ʒræþer Ʒpa hi Ʒillan. ðonne he ær þat þ hi ýfel ðon Ʒillap. Ða Ʒræþ he. Ic þe mæƷ Ʒriþe eaþe Ʒeandþýrdan þæƷ ƷpelleƷ. Ðu Ʒoðe þe nu lician¹⁸ Ʒif hƷýlc Ʒriþe Ʒice cýning þæpe Ʒ næfðe nænne Ʒrýne¹⁹ mon on eallon hir Ʒice. ac þæron ealle þeope. Ða Ʒræþ ic. Ne þuhte hit me nauht²⁰ Ʒihtlic. ne eac Ʒerþenlic.²¹ Ʒif him Ʒeoldan þeope men þenýƷan.²² Ða Ʒræþ he. Ðræt þæpe unƷecýndlicpe.²³ Ʒif Eod næfðe on eallum hir Ʒice nane ƷriƷe ƷeafƷ²⁴ unðer hir anƷealde. þorþæm he ƷeƷceop tƷa ƷerƷeaðƷýƷan²⁵ ƷerƷeafƷa ƷƷio.²⁶ enƷlaƷ Ʒ men. þam

^x Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

^y Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

¹ Cott. Ʒilt. ² Cott. ƷerþýƷoðe. ³ Bod. tuma. ⁴ Cott. ræƷƷt. ⁵ Cott. Ʒelle ælcum men ƷƷeodum. ⁶ Cott. Ʒoð. ⁷ Cott. ræƷƷt þ Ʒite ælc. ⁸ Bod. æƷep. ⁹ Cott. ƷeƷeopþe. ¹⁰ Cott. ræƷƷt. ¹¹ Cott. ƷeƷeopþe. ¹² Cott. ƷeþaƷe. ¹³ Cott. ræƷƷt. ¹⁴ Cott. hebbe. ¹⁵ Cott. hæbben. ¹⁶ Cott. ƷƷeodum. ¹⁷ Cott. maƷen. ¹⁸ Bod. he nu lician. ¹⁹ Cott. ƷƷeone. ²⁰ Cott. no. ²¹ Cott. nauht Ʒerþenlic. ²² Cott. þenian. ²³ Cott. Ðæt þæpe unƷýnlicpe. ²⁴ Cott. ƷerƷeafƷt. ²⁵ Cott. ƷerƷeaðƷýƷa. ²⁶ Cott. ƷƷeo.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

CHAPTER XLI.

§ I. **THOUGH** Homer the good poet, who with the Greeks was the best, he was Virgil's master ; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness ; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I : A certain doubt has much troubled me. Then said he : What is that ? Then said I : It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will : and thou sayest also that God knows everything before it comes to pass ; and thou sayest also, that nothing comes to pass unless God wills and permits it : and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he : I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves ? Then said I : I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he : How much more unnatural would it be, if God had not in all his kingdom any free creature under his power ? Therefore he created two rational creatures free,

he ȝearf micle ȝife fpeodomef. ꝥ hi moſton¹ don fpa ȝoð fpa
 ýfel fpaepor² fpa hi polðon.³ he fælðe⁴ fpiþe fæfte ȝife 7 fpiþe
 fæfte æ mið þære ȝife ælcum menn⁵ oþ hiſ ende. ꝥ iſ fe
 fpyðom.⁶ þæt te⁷ mon moð don ꝥ he pile. and ꝥ iſ fio æ ꝥ ȝilt
 ælcum men be hiſ ȝerýrhtum æȝþer ȝe on ðiſſe populðe ȝe on
 þære topearðan fpa ȝoð⁸ fpa ýfel fpaepþer he ðeþ. 7 men maȝan⁹
 bezitan þurh þone fpyðom¹⁰ fpa hþæt fpa he pillaf. buton ðear
 hi ne maȝon foſcýppan. æc hi hine maȝon mið ȝoðum¹¹ pe-
 oſcum ȝelettan ꝥ he þý¹² latoſ cýmþ. ȝe fupþum oþ opeðo hi
 hine hþilum lettaþ ȝif mon to ȝoðum¹³ peoſce ne onhazie
 habban ȝoðne¹⁴ pillan. ꝥ iſ ȝoð. Ða cþæþ ic. Fel þu me hæft
 aſetne on ðam tpeon. 7 on þære ȝeðpefeðneſſe þe ic ær on
 þæf be þam fpeoðome. Ac ic eom nu ȝet on micle maþan ȝe-
 ðpefeðneſſe ȝeunpoſȝoð. fulneah oþ oſmoðneſſe. Ða cþæþ he.
 Þþæt iſ fio micle unpoſneſ.¹⁵ Ða cþæþ ic. Þit¹⁶ iſ ýmb þa
 Groðeſ foſetiohhunȝe. foſþam¹⁷ þe ȝeheraþ hþilum fečȝan ꝥ
 hit feýle eall fpa ȝerýrþan¹⁸ fpa fpa Groð æt fuman ȝetiohhod
 hæfðe. ꝥ hit ne mæȝe nan mon aſenðan.¹⁹ Nu ðincþ me ꝥ
 he ðo poð. ðonne he araþ þa ȝoðan.²⁰ 7 eac þonne he witaþ ða
 ýfelan. ȝif ꝥ ioþ iſ. ꝥ hit hum fpa ȝeſceapen þæf ꝥ hi ne
 moſton ellef don. unnytlice þe fþincaþ ðonne þe uſ ȝebiddaþ.
 7 ðonne þe fæftað. oððe ælmeſſan fellaf. ȝif þe hiſ nabbaþ ðý
 maþan ðanc. þonne²¹ þa þe on eallum ðinȝum paðaþ on hioþa
 aȝenne pillan. 7 æfteþ²² hioþa lichoman luſte wnaþ :

§ III.² Ða cþæþ he. Ðiſ iſ fio ealde fiofunȝ þe ðu lonȝe
 fiofoðoſt.²³ 7 manȝe eac ær ðe. þara þaſ jum Marcuſ. oþne
 naman Tulliuſ. þriððan naman he þæf ȝehaten Licero. ðe²⁴
 þæf Romana heſetoȝa. fe þæf upþita. fe þæf fpiþe abijȝoð mið
 ðære ýlcan fþræce. Ac he hi ne mihte bþinȝan to nanum
 ende on þone timan.²⁵ foſþý heoþa Moð þaſ²⁶ abijȝoð on ðiſſe
 populðe pillnunȝa.²⁷ Ac ic ðe fečȝe. ȝif ꝥ ioþ iſ ꝥ ȝe fečȝaþ. ꝥ
 hit þæf unnet ȝeboð on ȝoðcunðum bocum ꝥ Groð beað²⁸ ꝥ

² Boet. lib. v. proſa 4.—Tum illa, Vetus, inquit, &c.

¹ Cott. moſten. ² Cott. fpaepþer. ³ Cott. polðen. ⁴ Cott. fealde.

⁵ Cott. men. ⁶ Cott. fpeoðom. ⁷ Cott. fe. ⁸ Cott. ȝoð. ⁹ Cott.
 maȝon. ¹⁰ Cott. fpeoðom. ¹¹ Cott. ȝoðum. ¹² Cott. þe. ¹³ Cott.

ȝoðum. ¹⁴ Cott. ȝoðne. ¹⁵ Þþæt iſ fio micle unpoſneſ, deſunt
 in MS. Bod. ¹⁶ Bod. Ðiſ. ¹⁷ Cott. foſþæm. ¹⁸ Cott. ȝeſeoþþan.

¹⁹ Cott. onpenðan. ²⁰ Cott. ȝoðan. ²¹ Cott. þý. ²² hioþa aȝenne
 pillan. 7 æfteþ, deſunt in MS. Cott. ²³ Cott. fiofoðeſ. ²⁴ Cott. fe.

²⁵ Cott. foſþý he ne meahte ne nan mon on þone timan þa fþræce to
 nanum ende bþinȝan. ²⁶ Cott. þæf. ²⁷ Cott. peoſulðe pillnunȝa.

²⁸ Cott. bebeað.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealde¹ forlætan ýfel 7 don Ʒod.² 7 eft Ʒe cƷide ðe he cƷæþ. ƷƷa mon ma ƷƷincþ. ƷƷa mon maran meðe onfehþ. 7 ic ƷunðriƷe hƷi þu hæbbe forƷiten eall þ þ Ʒit æƷ ƷƷræcon. Ʒit Ʒædon æƷ þ Ʒio Ʒodcunðe foretiohhunƷ ælc Ʒod Ʒorhte. and nan ýfel. ne nan ne tiohhode to Ʒýpcenne.³ ne næƷƷe ne Ʒorhte. Ʒe Ʒurþum þ Ʒit Ʒereah-ton⁴ to Ʒode.⁵ þæt folcƷcum monnum ýfel þuhte. þ ƷæƷ þ mon ƷƷæce and Ʒitnoðe hƷone for hiƷ ýfle. Ðu ne Ʒæde⁶ Ʒit eac on⁷ ðiƷƷe ilcan bec. þ Ʒod hæfðe Ʒetiohhod ƷƷýðom to Ʒýllenne⁸ monnum. 7 ƷƷa dýðe.⁹ 7 Ʒif hi¹⁰ ðone ƷƷýðom tela Ʒehealdon.¹¹ þ he hi Ʒolde ƷƷiþe Ʒeopþian mið ece Ʒice.¹² 7 Ʒif hi ðone ƷƷýðom¹³ forheolden. þ he hi ðonne Ʒolde Ʒitnian mið ðeape. Ðe teohhode¹⁴ Ʒif hi hƷæt Ʒerýngodon¹⁵ on þam ƷƷýðome.¹⁶ þ hi hit eft on ðam¹⁷ ƷƷeodome mið hƷeopƷunƷe Ʒebeton.¹⁸ 7 Ʒif hiopa hƷiþc¹⁹ ƷƷa heaƷðheopƷ ƷæƷe þ he nane hƷeopƷunƷe ne dýðe. þ he þonne hæfðe Ʒihtlic Ʒite. Ealla ƷerƷeafƷa he hæfðe Ʒetiohhod ðeope.²⁰ bu-ton enƷlum and monnum. forðý ða²¹ oþƷa ƷerƷeafƷa þeope Ʒint. hi healdap²² hiopa þenunƷa oþ ðomeƷ ðæƷ. Ac þa menn 7 ða enƷlar. þe ƷƷeo²³ Ʒint. forlætap hiopa þenunƷa.²⁴ ÐƷæt maƷon men cƷeþan þ Ʒio Ʒodcunðe foretiohhunƷ Ʒetiohhod hæfðe ðæƷ þe hio ne þurhtuƷe. oððe hu maƷon hi hi aladiƷen.²⁵ þ hi ne maƷon Ʒod²⁶ don. nu hit aƷƷiten iƷ þ Ʒod Ʒielde²⁷ ælcum men æfƷer²⁸ hiƷ Ʒerýrhtum. ÐƷý ſceal þonne æniƷ monn bion iðel. þ he ne Ʒeopce.²⁹ Ða cƷæþ ic. LenoƷ þu me hæfƷt ƷerƷýlroð³⁰ þæƷe tƷeounƷe mineƷ Mober. be þæƷe ac-ƷunƷa³¹ ðe ic ðe acƷode.³² Ac ic ðe Ʒolde Ʒiet aƷcien³³ Ʒume ƷƷræce ðe me ýmb³⁴ tƷeop. Ða cƷæþ he. ÐƷæt iƷ þ. Ða cƷæþ ic. LenoƷ me iƷ cuþ³⁵ þ Ʒod hit Ʒat eall beƷoran. Ʒe Ʒod³⁶ Ʒe ýfel. æƷ hit Ʒerýrþe.³⁷ ac ic nat hƷæþer hit eall Ʒerýrþan³⁸ Ʒceal unapendenðlice³⁹ þ he Ʒat 7 Ʒetiohhod hæfþ. Ða cƷæþ he.

1 Cott. ſceolde. 2 Cott. Ʒood. 3 Cott. Ʒýpcenne. 4 Bod. Ʒerih-ton.
 5 Cott. Ʒoodum. 6 Cott. Ʒædon. 7 Cott. eac æƷ on. 8 Cott. ƷƷeod-
 om to ſellanne. 9 Bod. diode. 10 Cott. he. 11 Cott. ƷƷeodom
 tolange heoldon. 12 Cott. hƷe. 13 Cott. ƷƷeodom. 14 Cott. tiohhode.
 15 Cott. Ʒerýngoden. 16 Cott. þam ƷƷeodome. 17 Cott. þam. 18 Cott.
 hƷeopƷunƷa Ʒebetan. 19 Cott. hƷýlc. 20 Cott. þeopu. 21 Cott. forþý
 þe þa. 22 Bod. habbað. 23 Bod. þerýrƷe. 24 Cott. þeƷnunƷa.
 25 Cott. aladian. 26 Cott. mæƷen Ʒood. 27 Cott. Ʒelde. 28 Cott. be.
 29 Cott. Ʒýpc. 30 Cott. ƷerƷeolroð. 31 Cott. aƷcunƷa. 32 Cott.
 ahƷaðe. 33 Cott. acƷian. 34 Cott. ýmbe. 35 Cott. cuð me iƷ.
 36 Cott. Ʒood. 37 Cott. þeopþe. 38 Cott. Ʒeopþan. 39 Cott.
 unapendenðlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldst have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne¹ þearf hit no eall ƷeƷorþon² unanpendenðlice.³ Ac Ʒum hit Ʒceal ƷeƷeorþan unanpendenðlice.³ ꝥ biþ ꝥ te ure nýðþearf⁴ biþ. Ʒ hiƷ Ʒilla biþ. Ac hit iƷ Ʒum ƷƷa ƷeƷað ꝥ hiƷ niƷ nan neoðþearf.⁵ Ʒ þeah ne ðeƷap⁶ no ðeah hit ƷeƷorþe.⁷ ne nan heaƷm ne biþ. ðeah hit⁸ no ne ƷeƷýrþe.⁹ ƷeƷenc nu be þe Ʒelfum hƷæþer þu æniƷ ðinƷ ƷƷa ƷæƷte¹⁰ ƷeƷiohhod hæbbe ꝥ þe þýnce¹¹ ꝥ hit næƷƷe þinum Ʒillum onpenðeð¹² Ʒeorþe. ne þu buton beon¹³ ne mæƷe. oððe hƷæþer þu eƷt on ænƷum ƷeƷeahƷe ƷƷa ƷƷorþæde Ʒie. ꝥ ðe helpe hƷæþer hit ƷeƷýrþe.¹⁴ þe hit no ne ƷeƷýrþe.¹⁴ Feala iƷ ðæra¹⁵ þinƷa ðe Ʒod æƷ Ʒat æƷ hit ƷeƷýrþe.¹⁶ Ʒ Ʒat eac ꝥ hit ðeƷap¹⁷ hiƷ ƷeƷceafƷum ƷiƷ hit ƷeƷýrþ. nat he hit no foƷþý ðe he Ʒille ꝥ hit ƷeƷýrþe.¹⁸ ac foƷ þý ðe he Ʒile foƷƷýrnan¹⁹ ꝥ hit ne ƷeƷýrþe.²⁰ ƷƷa ƷƷa Ʒod ƷeƷƷýrþa²¹ onƷit micelne Ʒinð hƷeoƷe æƷ æƷ hit Ʒeorþe.²² Ʒ hæƷ²³ Ʒealðan ꝥ ƷeƷl. Ʒ eac hƷilum leƷƷan þone mæƷt. and læƷtan þa beƷinƷe.²⁴ ƷiƷ he æƷ þƷeoƷeƷ ƷinðeƷ bæƷte. ƷæƷnaþ²⁵ he hine²⁶ Ʒiþ ꝥ Ʒeðer :

§ IV.^a Ða cƷæþ ic. ÐƷiþe Ʒel ðu min hæƷƷt Ʒeholpen æt þæƷe ƷƷræce. and ic ƷunðƷiƷe hƷi ƷƷa mænƷe ƷiƷe men ƷƷa ƷƷiþe ƷƷuncen²⁷ mið ðæƷe ƷƷræce. and ƷƷa liƷel²⁸ ƷeƷiƷ Ʒunden. Ða cƷæþ he. ÐƷæƷ ƷunðƷaƷt ðu þæƷ ƷƷa ƷƷiþe. ƷƷa eƷe ƷƷa hit iƷ to onƷitanne. Ðu ne ƷaƷt ðu ꝥ manƷ ðinƷ²⁹ ne biþ no onƷiten ƷƷa ƷƷa hit biþ. ac ƷƷa ƷƷa ðæƷ andƷiteƷ mæþ biþ þe þæƷ æƷteƷ ƷƷiƷaþ. ÐƷiƷc iƷ Ʒe ÐƷiƷdom ꝥ hine ne mæƷ³⁰ nan mon of þiƷƷe ƷoƷulðe³¹ onƷitan. ƷƷiƷcne³² ƷƷiƷce³³ he iƷ. Ac ælc Ʒinð be hiƷ andƷiteƷ mæþe ꝥ he hine Ʒolðe onƷitan ƷiƷ he mihte.³⁴ Ac Ʒe ÐƷiƷdom mæƷ uƷ eallunƷa onƷitan ƷƷiƷce³⁵ ƷƷiƷce³⁵ þe Ʒinð.³⁶ ðeah þe hine ne maƷon onƷitan eallunƷa ƷƷiƷce ƷƷiƷce³⁷ he iƷ.

^a Boet. lib. v. prosa 4.—Cujus erroris causa est, &c.

¹ Ne, deest in MS. Cott. ² Cott. ƷeƷeorþan. ³ Cott. unanpendenðlice. ⁴ Cott. nedþearf. ⁵ Cott. nedþearf. ⁶ Cott. depeð. ⁷ Cott. ƷeƷeorþe. ⁸ hit, deest in MS. Cott. ⁹ Cott. ƷeƷeorþe. ¹⁰ Cott. ƷæƷt. ¹¹ Cott. þince. ¹² Cott. onpenðne. ¹³ Cott. bion. ¹⁴ Cott. ƷeƷeorþe. ¹⁵ Cott. þara. ¹⁶ Cott. ƷeƷeorþe. ¹⁷ Cott. depeð. ¹⁸ Cott. ƷeƷeorþe. ¹⁹ Cott. foƷƷeornan. ²⁰ Cott. ƷeƷeorþe. ²¹ Cott. Ʒood ƷeƷƷýrþa. ²² Cott. on hƷeoƷe Ʒæ æƷ æƷ hit ƷeƷeorþe. ²³ Cott. hæƷ. ²⁴ Cott. bæƷinƷe. ²⁵ Cott. Ʒapenað. ²⁶ he hine, desunt in MS. Cott. ²⁷ Bod. ƷeƷuncen. ²⁸ Cott. lýtel. ²⁹ Cott. þinƷ. ³⁰ Bod. ÐƷiƷc iƷ Ʒe ÐƷiƷdom ne mæƷ. ³¹ Cott. ƷeƷulðe. ³² Cott. ƷƷiƷcne. ³³ Cott. ƷƷiƷce. ³⁴ Cott. meahƷe. ³⁵ Cott. ƷƷiƷce. ³⁶ Cott. Ʒinð. ³⁷ Cott. ƷƷiƷcne ƷƷiƷce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without *it*. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

forþæm je ſyrdom iſ God. he zeriþ eall¹ ure pýnc.² ze zod³ ze ýfel. ær hi zeporðen⁴ ſien. oððe ſurþon⁵ zepoht. Ac he ur ne net⁶ no þý hræþor⁷ to þam⁸ þ þe neðe ſcýlen⁹ zod¹⁰ ðon. ne ur ne pýrnþ¹¹ þ þe ýfel ðon. forþam¹² þe he ur ſealde ſpýdom.¹³ Ic ðe mæz eac tæcan ſume biſne. þ þu þý eð¹⁴ onzitan miht¹⁵ ða ſpæce. Þræt¹⁶ þu þaſt þ zeriht. 7 zehernej. and zepreðnej onzitaþ ðone lichoman ðær monnej. 7 þeah ne onzitaþ hi hine no zelicne. ðe eapan onzitaþ þ hi zehioraþ. 7 ne onzitaþ hi þeah þone lichoman eallunza ſpýlcne ſpýlce he biþ. 7io zepreðnej hine mæz¹⁷ zeznapian.¹⁸ 7 zepreðan þ hit lichoma biþ. ac hio ne mæz zepreðan hræþer he biþ ðe blac ðe hrit. ðe fæzger þe unfæzger. Ac 7io zeriþð æt ſpuman ceſpe.¹⁹ 7pa ða eazan on beþioþ. hio²⁰ onzitaþ ealle ðone andþlitan þær lichoman. Ac ic polde zet peccan ſume pace. þ ðu þýre²¹ hræþ þu punðreþeſt : .²²

§ V.^b Ða cſæþ ic. Þræt iſ þ. Ða cſæþ he. Hit iſ þ je an monn onzite²³ þ þ he on oppum onzite ſýnderlice. he hine onzite þurh ða eazan ſýnderlice. þurh ða eapan ſýnderlice. ðurh hiſ mædelſan ſýnderlice. ðurh zepceaðþýneſſe ſýnderlice. ðurh zepiſ andzite. Monize ſint cꝛucepa²⁴ zepceafra unſtýmenðe. 7pa 7pa nu ſcýlſiſcaþ²⁵ ſint. and habbaþ ðeah ſumne ðæl andziteſ. forþæm hi ne mihton²⁶ eller libbon.²⁷ ziſ hi nan zꝛoꝛ andziteſ næfðon. ſume mazon zepion. ſume mazon zehýron.²⁸ ſume zepreðon.²⁹ ſume zepſincan. Ac ða ſtýmenðan netenu ſint monnum zelicſian. forþam hý habbaþ eall þ ða unſtýmenðan habbaþ. 7 eac mape to. þ iſ. þ hio hýriþaþ³⁰ monnum. luſiaþ þ hi luſiaþ. and haſiaþ þ hi haſiaþ. 7 flýþ³¹ þ hi haſiaþ. 7 ſeap þ hi luſiaþ. Ða men ðonne habbaþ eall þ þe ær ýmbe ſpæcon. 7 eac to eacan ðæm micle ziſe zepceaðþýneſſe. Enzlar ðonne habbaþ zepiſ andzite. Forþæm ſint þaſ ceafra³² þur zepceapene. þ þa unſtýmenðan hi ne ahebben oſer ða ſtýmenðan. ne him

^b Boet. lib. v. proſa 4—5.—Neque enim ſenſus aliquid, &c.

¹ eall, deest in MS. Cott. ² Cott. peopc. ³ Cott. good. ⁴ Cott. zeporðene. ⁵ Cott. ſurþum. ⁶ Cott. neð. ⁷ Cott. hræþor. ⁸ Cott. þæm. ⁹ Bod. nýðe. ¹⁰ Cott. zod. ¹¹ Cott. þepnð. ¹² Cott. forþæm. ¹³ Cott. ſpeodom. ¹⁴ Cott. þe ýð. ¹⁵ Cott. meahze. ¹⁶ Bod. Ðæt. ¹⁷ ſpýlcne ſpýlce he bið. 7io zepreðnej hine mæz, deſunt in MS. Bod. ¹⁸ Bod. zeznapiað. ¹⁹ Cott. ſpumanceſpe. ²⁰ Bod. et Cott. hi. ²¹ Bod. þýreſt. ²² Cott. punðrode. ²³ Cott. ouzite. ²⁴ Bod. cucepe. ²⁵ Bod. ſiſcaþ. ²⁶ Cott. meahzon. ²⁷ Cott. libban. ²⁸ Cott. zehpan. ²⁹ Cott. zepreðan. ³⁰ Cott. hi onhýriað. ³¹ Cott. flioð. ³² Cott. zepceafra.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

riþ ne rinnan. ne þa rtyriendan ofer þa men. ne ða men ofer
 ða englar. ne ða englar riþ God. Ac þ̅ iſ earmlíc þ̅ je mæſta
 ðæl monna ne ſeeþ on þ̅ þ̅ him forziſen iſ. þ̅ iſ zergeadriſneſſ.
 ne þ̅ ne ſeeþ¹ þ̅ him ofer iſ. þ̅ iſ þ̅ englar habbaþ 7 riſe men.
 þ̅ iſ zeriſ andzēt. Ac meſt monna nu² onhýreþ³ nu neatum
 on þæm þ̅ hi williað populð luſta ſpa ſpa netenu. Ac ziſ pe
 nu hæfðon æniſne ðæl untriozenðer andziteſ ſpa ſpa englar
 habbað. þonne mihte pe onziton þ̅ þ̅ andzēt biþ micle betere
 ðonne ure zergeadriſneſſe.⁴ ðeah pe ſela ſmean.⁵ pe habbaþ
 licellne zearoritan buton treon. ac þam englum niſ nan treo
 naner þæra ðinza þe hi riſton. for ði iſ hioſa zearorito ſpa
 micle betra ðonne ure zergeadriſneſſe. ſpa ure zeceadriſneſſe
 iſ betere þonne nýtena⁶ andzic ſie. oððe þæſ zeriſteſ æniſ ðæl
 ðe him forziſen iſ. auþer oððe hrofum neatum oþþe unhro-
 fum. Ac uton nu habban ure God up ſpa ſpa pe ýfemeſt
 mæzen riþ ðæſ hean hrofeſ þæſ hehſtan andziteſ. þ̅ þu mæze
 hræðlicorſ cumon 7 eþelicorſ to þinre azenre cýððe þonan þu
 ær come. þæſ mæz þin God 7 þin zergeadriſneſ zereon
 openlice þ̅ þ̅ hit nu ýmb trefþ ælceſ ðinzeſ. æzþer ze be
 ðære zodbundan foreſceapunze. þe pe nu ofſ ýmb ſpæcon.
 ze be urum ſrýdome.⁷ ze ſpa be eallum ðinſum :

§ VI.^c Ða je ſriðom ða þiſ ſpell aſæð hæfðe. þa onzan he
 riſzan 7 þiſ cræþ. Þræt þu miht onzitan þ̅ maniz rýht iſ
 miſlice ſenende zeonð⁸ eorþan. 7 riſt ſpibe ungeliceſ hiſeſ. 7
 ungelice ſapaþ. ſume liczaþ mid eallon lichaman on eorþan. 7
 ſpa riſende ſapaþ þ̅ him nauþer ne ſet ne ſiþeſaſ ne ſul-
 tumað. 7 ſume biþ triofete. ſume fiopeſfete. ſume fleozende.
 7 ealle þeah bioþ of ðune healde riþ þære eorþan. 7 riðer
 williaþ. oþþe þæſ þe hi lýt. oþþe þæſ þe hi beſurfon. Ac je
 mann ana zæþ urrihte. þ̅ tacnaþ þ̅ he ſceal ma þencan up
 þonne nýþer. ði læſ þ̅ God ſie niþorior þonne þe lichoma. Ða
 je ſriðom þiſ⁹ leoþ aſunzen hæfðe. ða cræþ he.

^c Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

¹ Cott. ſecað. ² nu, deest in MS. Bod. ³ Bod. onſtyræð. ⁴ Cott. zergeadriſneſſe. ⁵ Cott. ſmeagen. ⁶ Cott. netan. ⁷ Cott. ſpædome ⁸ Bod. zeon. ⁹ Cott. je ſriðom þa þiſ leoð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

§ VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.^d

FOR þý þe ſceoldon eallon¹ mægne ſprian² æfter Gode. þ̅ þe riſſen³ hræt he wære. þeah hit ure mæþ ne ſie þ̅ þe riſtan hræt⁴ he ſie. þe ſculon þeah be ðær andgiter mæþe. ðe he ur ziþ. fundigan.⁵ ſpa ſpa þe ær cwæron.⁶ þ̅ mon ſceolde⁷ ælc ðing ongitan be hiſ andgiter mæþe. forþam⁸ þe ne maƷon ælc ðing ongitan ſpýlc ſpýlce⁹ hit iſ.¹⁰ Ælc ſerſeaft ðeah æzþer ze ſerſeaþriſ ze unſerſeaþriſ þ̅ ſreotolaþ þ̅ God ece iſ. forþæm næfre ſpa manega ſerſeafta and ſpa micla 7 ſpa¹¹ fæzra¹² hi ne underþiodden læſſan ſerſeafta 7 læſſan anrealde þonne hi ealle ſindon. ne ſurþum emn miclum. Ða cwæþ ic. Þræt iſ ecner. Ða cwæþ he. Ðu me ahræft micler 7 earfoþer to ongitanne. ziþ ðu hit ongitan¹³ riht. ðu ſcealt habban ær ðiner modeſ eagan clæne 7 hluttre.¹⁴ Ne mæz ic ðe nauht helan þær þe ic wæt. Farþ ðu þ̅ þ̅riþ þing ſindon on ðiſ middaneard.¹⁵ An iſ hþilendlic wæt hæfþ æzþer¹⁶ ze fruman ze ende. 7 ic¹⁷ nat ðeah nan riht þær ðe hþilendlic iſ nauþer ne hiſ fruman ne hiſ ende. Oþer þing iſ ece. þ̅ hæfþ fruman 7 næfþ nænne ende. 7 ic¹⁷ wæt hþonne hit onginþ. 7 wæt þ̅ hit næfre ne zeendap. þ̅ riht englaſ and monna ſapla. Ðriðde þing iſ ece buton ende 7 buton anginne. þ̅ iſ God. Betruh þam¹⁸ þ̅riþ iſ ſpýre micel toſcead. Liſ riht þ̅ ealle ſculon aſmeagan.¹⁹ þonne cume riht late to ende þiſſe bec. oððe næfre :. Ac an ðing þu ſcealt nýðe²⁰ wær ær²¹ rihtan. for hþý God iſ zehaten ſio hehſte ecner. Ða cwæþ ic. Þrý. Ða cwæþ he. Forþon þe rihtan ſpýre lýtel wær þe ær ur wær. buton be zemynðe. 7 be ze- aſcunze.²² and zet læſſe wær ðe æfter ur biþ. þ̅ an ur iſ ze- riſlice andwearð þ̅ te þonne biþ. ac him iſ eall andwearð. ze þ̅ te ær wær. ze þ̅ te nu iſ. ze þ̅ te æfter ur bið. eall hit iſ him andwearð. Ne pex²³ hiſ pelena. ne eac næfre ne wanap. Ne ofman he næfre nan²⁴ riht. forðæm næfre nauht he²⁵ ne

^d Boet. lib. v. proſa 6.—Quoniam igitur, uti paulo ante, &c.

¹ Cott. ealle. ² Cott. ſpýman. ³ Bod. riſton. ⁴ Cott. hþýlc.

⁵ Cott. fundian. ⁶ Cott. cwædon. ⁷ Cott. ſcolde. ⁸ Cott. forþæm.

⁹ Cott. ſpýlce. ¹⁰ Cott. bið. ¹¹ ſpa, deest in MS. Bod. ¹² Bod

ſpæzra. ¹³ Cott. rihtan. ¹⁴ Cott. hlutor. ¹⁵ Cott. middangeard.

¹⁶ Bod. wær þe æzþer. ¹⁷ ic, deest in MS. Cott. ¹⁸ Cott. betreoh þæm.

¹⁹ Cott. toſmeagan. ²⁰ Cott. neðe. ²¹ Cott. an. ²² Cott. zeærſcum.

²³ Cott. ſcencð. ²⁴ Cott. nane. ²⁵ Cott. forþæm he næfre nauht.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to strive *after it*: for, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forȝeat.¹ Ne ȝeð he nanpuht. ne ne ȝmeaþ. forþam² ðe he hit
 ȝat eall. Ne ȝeþ he nan puht. forðæm³ he nan puht ne for-
 leaþ. Ne eht he nanre puhte. for þý hine nan puht ne mæz
 flion. Ne onðræt he nanpuht.⁴ forðæm he næfð nænne
 ȝicran. ne furþum nænne ȝelican. Simle he biþ ȝifende. ȝ ne
 panap hýr⁵ næfre nauht. Simle⁶ he bið ælmihtiz. forþæm he
 ȝimle⁶ ȝile ȝoð⁷ and næfre nan ýfel. Nij him naner ðinȝer
 nedþearf. Simle⁸ he bið lociende. ne ȝlæpþ he næfre. Simle⁸
 he biþ ȝelice manþrære. Simle⁸ he biþ ece. forþam næfre ȝio
 tid næf þ he nære. ne næfre ne ȝýrþ. Simle⁸ he bið ȝreoh. ne
 biþ he to nanum ȝeorce ȝenedeð. For hij ȝoðcunðlicum an-
 ȝealde he ij æȝhræp andþearð þij micelnefre ne mæz nan
 monn ametan. nij þ ðeah no lichomlice⁹ to ȝenanne. ac
 ȝaȝlice. ȝra ȝra nu ȝiðom ij ȝ rihtȝiner. forþæm he þ ij
 ȝelf. Ac hræt ofermotiȝe ȝe þonne. oððe hrý ahebbe ȝe eop
 ȝiþ ȝra heane anpeald. forþamþe ȝe¹⁰ nauht ȝiþ hine ðon ne
 maȝon. forþæm ȝe eca ȝ ȝe ælmihtizga ȝimle¹¹ ȝit om þam¹²
 heah ȝetle hij anpealdeþ. þonan he mæz eall ȝerion. and ȝilt
 ælcum be ðam ȝýhte¹³ æfter hij ȝerýrhtum. forþam hit nýr¹⁴
 no unnýt¹⁵ ðæt ȝe horien to Gode. forþæm he ne ȝent¹⁶ no
 ȝra ȝra ȝe ðop. Ac abiddaþ¹⁷ hine eadmodlice. forþæm he ij
 ȝriþe ȝummod and ȝriðe mildheort. Þebbað eoreþi Gode to him
 mid eorum hondum ȝ biððaþ ðær ðe riht ȝie and eoreþi þearf
 ȝie. forþam¹⁸ he eop nýle¹⁹ ȝýrnan. haȝiap ýfel ȝ flioþ²⁰ ȝra ȝe
 ȝriþort maȝon. luȝiap crafetaþ ȝ folȝiap ðæm. Ge habbaþ micle
 ðearfe²¹ þæt ȝe ȝimle²² pel ðon. forþæm ȝe ȝimle²² beforan
 þam ecan ȝ þam ælmehtizgan Gode ðop eall þ þ ȝe ðop. eall he
 hit ȝerihþ ȝ eall he hit forȝilt. AƆEN :

¹ Cott. nefor ȝeat. ² Cott. forþæm. ³ Cott. forþý. ⁴ Cott.
 he him nane puht. ⁵ Cott. hij. ⁶ Cott. Sýmle. ⁷ Cott. ȝoðð.
⁸ Cott. Sýmle. ⁹ Cott. licumlice. ¹⁰ Bod. hi. ¹¹ Cott. ælmehtizga ȝýmle.
¹² Cott. þæm. ¹³ Cott. ȝriþe puhte. ¹⁴ Cott. nij. ¹⁵ Cott. unnit.
¹⁶ Bod. pelc. ¹⁷ Cott. biððað. ¹⁸ Cott. forþæm. ¹⁹ Cott. nele.
²⁰ Cott. fleoð. ²¹ Cott. nedþearfe. ²² Cott. ȝýmle.

thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. AMEN

DRIFTEN ælmihtiga Eod. gýrhta 7 pealdend ealra zec-
 ceafra. ic biððe ðe for þinre micelan mildheortneſſan. 7 for
 þære halegan rode tacne. 7 for Scam Marian mæzþ hade. and
 for Scem Michaeler zehýrsumneſſe. 7 for ealra þinra halzena
 luſan 7 heora earunungum. ꝥ þu me zepýrrege bet þonne ic
 apýrhte to þe. 7 zepýrre me to ðinum willan and to minre ſaple
 þearfe bet ðonne ic gýlf cunne. 7 zertafela min Eod to ðinum
 willan 7 to minre ſaple þearfe. 7 zertanra me wiþ þæf deofler
 corunungum. and afýrre fram me ða fulan zalnýrre 7 ælc un-
 rihtwýrre. 7 zercýlde me wiþ minum wiþerþinum zere-
 penlicum 7 unzerpenlicum. 7 tæc me ðinne willan to gýrcenne.
 ꝥ ic mæze ðe inweardlice luſian to foron eallum þingum mid
 clænum zepance 7 mid clænum lichaman. forþon þe ðu eart
 min ſceoppend. 7 min aledend. min ſultum. min frofer. min
 trefner. 7 min to hopa. wi þe lof 7 wulder nu 7 á á á to
 forulde buton æghwílcum ende. AMEN :

FINIS.

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.

THE ANGLO-SAXON VERSION
OF
THE METRES OF BOETHIUS,

WITH
AN ENGLISH FREE TRANSLATION,

BY
MARTIN F. TUPPER, ESQ., D.C.L.,
&c. &c. &c.

PROÆMIUM.

ÐUS Ælfræd ur.
eald-ƿpell ƿeahte.
Eýning ƿert-ƿexna.
cƿært melbode.
leoð-ƿýrhta liƿt.
Ðim ƿær liƿt micel.
ƿæt he þioffum leodum.
leoð ƿellode.
monnum mýrzen.
mýrlice cƿiðar.
þý lær ælínge.
utaðriſe.
reſſicne ƿecg.
þonne he ƿelcer lýt.
zýmð for hiƿ zilpe.
Ic ƿceal ziet ƿƿeƿean.
ƿon on ƿitte.
ƿolc-cuðne ƿæð.
hæleþum ƿecgean.
hliƿte ƿe þe ƿille.

INTRODUCTION.

THUS to us did Alfred sing
A spell of old ;
Song-craft the West-Saxon king
Did thus unfold :
Long and much he long'd to
His people then [teach
These mixt-sayings of sweet
The joys of men ; [speech,
That no weariness forsooth,
As well it may,—
Drive away delight from truth,
But make it stay.
So he can but little seek
For his own pride :
A fytte of song I fitly speak,
And nought beside :
A folk-beknown and world-
I have to say ; [read thing
To all the best of men I sing,—
List, ye that may.

METRUM I.

Ðit pær ȝeara iu.
 þætte Gotan earþan.
 of Scidþria.
 ſcelbar læddon.
 þreate ȝepþunȝon.
 þeod-lond moniȝ.
 ȝetton ſuðþearðeȝ.
 ſiȝe-þeoda tpa.
 Gotene riȝe.
 ȝear-mælum þeox.
 hæfðan him ȝecýnðe.
 cýningaȝ tpeȝen.
 Rædȝod and Alepic.
 riȝe ȝepunȝon.
 Ða pær ofeþ muntȝiop.
 moniȝ atýhteð.
 Gota ȝýlpeȝ full.
 ȝuðe ȝelýȝteð.
 folc-ȝepimneȝ.
 ſana hþearþode.
 ſcip on ſceafte.
 ſceotend þohoton.
 Italia.
 ealle¹ ȝeȝonȝan.
 lind-þiȝenðe.
 hiȝelæȝtan.
 ſpua efne ſpom muntȝiop.
 oð þone mæran ȝearoð.
 þær Sicilia.
 ſæ-ſtreamum in.
 eȝlonð micel.
 eþel mæpfað.
 Ða pær Romana.
 riȝe ȝepunnen.
 abrocen buȝa cýȝt.
 beadu-þincum pær.
 Rom ȝepýmeð.
 Rædȝot and Alepic.
 ſorpon on þæt fæȝten.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
 That the Gothic rout,
 Forth from Scythia's eastern
 shore,
 Led their shieldmen out,
 Thronged with swarms of war
 The lands of many a clan,
 And in the South set firm and
 far,
 Two tribes to trouble man.
 Yearly waxed and grew
 Those Gothic kingdoms
 twain,
 And Alaric and Rhædgast too,
 Right royally did reign.
 Then down the Alps the Goth
 Made haste to force his way,
 In haughty pride all fiercely
 wrath
 And lusting for the fray.
 Their banner fluttered bright,
 While all Italia through
 Shot ruthless in their linden
 might
 The shielded warrior crew,
 Forth from the Alpine drifts
 To great Sicilia's coast,
 Where in the sea-stream it
 uplifts,
 Its lofty island boast.
 Then Rome's old rule was
 crush'd,
 Her costliness despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott, ealla.

fleah Cærese.
 mid þam æþelingum.
 ut on Crecar.
 Ne meahce þa jeo pea laf.
 riȝe forȝtandan.
 Lotan mid ȝuðe.
 ȝio monna ȝerȝrion.
 ȝealdon unȝillum.
 eþel þearðar.
 halȝe aþar.
 þær ȝehræþereȝ paa.
 Deah þær maȝo-ȝinca.
 moð mid Crecum.
 ȝif hi leoð-ȝruman.
 læȝtan doȝten.
 Stoð þraȝe on þam.
 þeoð þær ȝepunnen.
 ȝintȝa mænȝo.
 oð þæt ȝýrð ȝerȝar.
 þæt þe þeodȝice.
 þeȝnar and eorlar.
 hepan ȝeolban.
 ȝær ȝe þeretema.
 Cȝriȝte ȝecnoden.
 cýning ȝelȝa onȝenȝ.
 fulluht þearum.
 Fæȝnodoð ealle.
 Romȝara beapn.
 and him þecene to.
 ȝriþeȝ ȝilnedon.
 De him fæȝte ȝehet.
 þæt hý ealb-ȝihta.
 ælceȝ moȝten.
 ȝýrþe ȝepunȝen.
 on þære þeleȝan byriȝ.
 þenden God ȝuolde.
 þæt he Godena ȝepealb.
 aȝan moȝte.
 De þæt eall aleaȝ.
 þær þæm æþelȝe.
 Apȝianeȝ.

Alaric and Rhædgast
 The fastness first they seek,
 While Cæsar with his chiefs
 fled fast
 For safety to the Greek.
 Then could the wretched band,
 Left mournfully behind,
 No more the warring Goth
 withstand,
 Nor much of mercy find.
 Unwillingly their trust
 The warders then gave up,
 None to his oath was true and
 just;
 And full was sorrow's cup.
 Yet to the Greek outyearn'd
 The people, as at first,
 And for some daring leader
 burn'd
 To follow whom they durst.
 The people wore their woes
 Many a wintry year,
 Till weird-ordained Theodoric
 rose,
 Whom thane and earl should
 hear.
 To Christ the chief was born,
 And water-wash'd the king,
 While all Rome's children blest
 the morn
 That peace with it should
 bring.
 To Rome he vowed full fast
 Her old-time rights to yield,
 While God should grant his
 life to last,
 The Gothic power to wield.

zedþola leofpe.
 þonne Ðrihtnes æ.
 Ðet Iohannes.
 zodne Papan.
 heafde behearon.
 næs þæt hæplic dæd.
 eac þam pær unjum.
 oðres manes.
 þæt se Gota fremede.
 zodra zehpilcum.
 Ða pær iuca sum.
 on Rome býrig.
 ahefen þeretoza.
 hlaforde leof.
 þenden Eýnerstole.
 Eneacas rioldon.
 Ðæt pær rihtes iunc.
 pær¹ mid Romparum.
 iunc-zeoza jella.
 riðþan longe he.
 pær for þeorulde þis.
 þeorð-mýnþa zeorþ.
 beorþ boca gleap.
 Boetius.
 se hæle hatte.
 se þone hlýran zepah.
 þæs him on zemýnde.
 mæla zehpilce.
 ýfel and eþrit.
 þæt him elþeodze.
 kýningas cýðdon.
 pær on Eneacas hold.
 zemunde þara ara.
 and eald-rihta.
 þe his elþan.
 mid him ahton longe.
 lusan and lissa.
 Anzan þa listum ýmbe.
 pencean þearþlice.
 hu he riðer meahte.

He did forswear all that :
 The Atheling he lied,
 To please Arius God forgot,
 And falsely slipp'd aside.
 He broke his plighted oath,
 And without right or ruth,
 Good John the Pope against
 all troth
 Beheaded for the truth.
 A shameful deed was there ;
 And heaps of other ill
 Against the good this Goth did
 In wickedness of will. [dare
 A man there was just set
 For heretoch in Rome,
 Loved by the lord whose bread
 he ate,
 And dear to all at home :
 Dear also to the Greek,
 When he the town did save ;
 A righteous man, whom all
 would seek,
 For many gifts he gave.
 Long since was he full wise,
 In worldly wit and lore,
 Eager in worth and wealth to
 rise,
 And skill'd on books to pore.
 Boethius was he hight ;
 He ate shame's bitter bread,
 And ever kept the scorn in
 sight
 Outlandish kings had said.
 He to the Greek was true,
 And oft the old-rights told,
 Which he and his forefathers
 too
 From those had won of old.

¹ Cott. næs.

Γρεκαρ onceppan.
 þæt je Λαρερε.
 eft anpald ofep hi.
 aȝan moȝte.
 ȝende æpenð-ȝerriȝ.
 eald-hlaforðum.
 ðeȝelice.
 and hi for Drihtne bæð.
 ealdum tpeorðum.
 þæt hi æft to him.
 comen on þa ceartpe.
 lete Γρεκα ȝitan.
 næðan Romȝarum.
 rihteȝ ȝȝrðe.
 lete þone leodȝcipe
 Ða þa lape onȝeat.
 Ðeodȝic Amuling.
 and þone þeȝn ofepfeȝȝ
 heht fæȝtlice.
 folc-ȝerþaȝ.
 healðon þone hepe-ȝine.
 ȝæȝ him hpeoh ȝeȝa.
 eȝe ffrom þam eople.
 he hine inne.
 heht on carcepe.
 cluȝteȝ belucan.
 Ða ȝæȝ moð-ȝeȝa.
 miçlum ȝeðpefeð.
 Boetiȝ.
 bpeac longe æp.
 plencea undeȝ polcnum.
 he þȝ ȝȝȝ meahte.
 þolian þa þpaze.
 þa hio ȝpa þeapł becom.
 ȝæȝ þa oȝmoð eopł.
 ape ne penðe.
 ne on þam fæȝtene.
 fproȝpe ȝemunðe.
 ac he neopol aȝpeahȝ.
 niȝep of ðune.
 feol on þa flope.

Carefully then he plann'd
 To bring the Greek to Rome,
 That Cæsar in his rightful land
 Again might reign at home.

In hidden haste he plied
 With letters all the lords,
 And prayed them by the Lord
 who died,
 To heed his earnest words.

Greece should give laws to
 Rome,
 And Rome should Greece
 obey;
 The people longed to let them
 come
 To drive the Goth away.

But lo! the Amuling
 Theodoric found out all,
 And bid his fellows seize and
 bring
 This high-born chief in
 thrall.

He feared that good earl well,
 And straightly bade them
 bind
 Boethius in the prison cell,
 Sore troubled in his mind.

Ah! he had basked so long
 Beneath a summer sky,
 Ill could he bear such load of
 wrong,
 So heavy did it lie.

Then was he full of woe,
 Nor heeded honour more;
 Reckless he flung himself
 below
 Upon the dungeon floor;

fela ƿopða ƿƿræc.
 ƿopƿoht þearle.
 ne ƿenðe þonan æƿre.
 cuman of þæm clamnum.
 cleopode to Drihtne.
 zeompan ſtemne.
 zýððode þur :

METRUM II.^a

Ðræt ic hoða fela.
 luſtlice zeo.
 ranc on fælum.
 nu ſceal ſioſigenðe.
 ƿope zepæzed.
 ƿreccea ziomor.
 ſingan ſar-cƿidaſ.
 We þioſ ſiccetung haſað.
 azæled þeſ zeoſra.
 þ ic þa zed ne mæz.
 zefezean ſƿa fæzre.
 þeah ic fela zio þa.
 ſette ſoð-cƿida.
 þonne ic on fælum ƿær.
 Of ic nu miſcýrre.
 cuðe ƿræce.
 and þeah uncuðre.
 ær hƿilum ſonð.
 me þaſ ƿopulð fælða.
 þel hƿær¹ bliðne.
 on þiſ ðimme hol.
 ðýrme ſoprlæðdon.
 and me þa beſýpton.
 ƿæðeſ and ƿroſre.
 ſop heopa unſreopum.
 þe ic him æƿre beſre.
 ƿriƿian ſceolbe.
 hi me toponðon.
 heopa bacu biſere.

Much mourning, there he lay,
 Nor thought to break his
 chains,
 But to the Lord by night and
 day,
 Sang thus in sighing strains.

METRE II.

A SORROWFUL FYTTE.

Lo! I sang cheerily
 In my bright days,
 But now all wearily
 Chaunt I my lays;
 Sorrowing tearfully,
 Saddest of men,
 Can I sing cheerfully,
 As I could then?

Many a verity
 In those glad times
 Of my prosperity
 Taught I in rhymes;
 Now from forgetfulness
 Wanders my tongue,
 Wasting in fretfulness
 Metres unsung.

Worldliness brought me here
 Foolishly blind,
 Riches have wrought me here
 Sadness of mind;
 When I rely on them,
 Lo! they depart,—
 Bitterly, fie on them!
 Rend they my heart.

^a Boet. lib. i. metrum 1. — Carmina qui quondam studio florente per-
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

¹ Cott. hƿær.

and heopa blisse fram.
 Forþam wolde ge.
 weoruld frýnd mine.
 reczan oðþe ringan.
 þæt ic gefællic mon.
 wære on weorulde.
 ne rýnt þa word god.
 nu þa gefællþa ne maƷon.
 rimle gefunigan.

METRUM III.^b

Æala on hu Ʒrimmum.
 and hu Ʒrundlearum.
 feaðe frinceð.
 þæt weorcende mod.
 þonne hit þa ftronƷan.
 ftopmar beatað.
 weoruld-bifunƷa.
 þonne hit winnende.
 hiƷ aƷen leoht.
 an forlæteð.
 and mid uua forƷit.
 þone ecan gefean.
 þrinƷð on þa þioftra.
 þifre weorulde.
 forƷum gefrenceð.
 fpa iƷ þifrum nu.
 mode Ʒelumpen.
 nu hit mare ne pat.
 for Gode Ʒoðer.
 buton ƷnorunƷe.
 fremðre weorulde.
 him iƷ frofpe þearf.

Why did your songs to me,
 World-loving men,
 Say joy belongs to me,
 Ever as then?
 Why did ye lyingly
 Think such a thing,
 Seeing how flyingly
 Wealth may take wing?

METRE III.

A FYTTE OF DESPAIR.

Alas! in how grim
 A gulf of despair,
 Dreary and dim
 For sorrow and care,
 My mind toils along
 When the waves of the world
 Stormy and strong
 Against it are hurl'd.
 When in such strife
 My mind will forget
 Its light and its life
 In worldly regret,
 And through the night
 Of this world doth grope
 Lost to the light
 Of heavenly hope.
 Thus it hath now
 Befallen my mind,
 I know no more how
 God's goodness to find,
 But groan in my grief
 Troubled and tost,
 Needing relief
 For the world I have lost.

^b Boet. lib. i. metrum 2.—Heu, quam præcipiti mersa profundo, &c.

METRUM IV.^c

Æala þu ſcippenð.
 ſcipra tunzla.
 hefoner and eorþan.
 þu on heah-ſcetle.
 ecum micſarτ.
 and þu ealne hræðe.
 hefon ýmbhƿearƿerτ.
 and þurh þine halize miht.
 tunzlu zeneberτ.
 þæt hi þe to hepað.
 ſpýlce ſeo ſunne.
 ſƿearτra nihta.
 þioſτro aþƿærceð.
 þurh þine meht.
 blacum leohte.
 beoþhte ſteorpan.
 mona zemetzað.
 þurh þinra meahra ſƿeð.
 hƿilum eac þa ſunnan.
 ſiner beƿearfað.
 beoþhtan leohter.
 þonne hit zebýriƿan mæz.
 þæt ſƿa zeneahſne.
 neðe ƿeorþað.
 ſƿelce þone mæƿan.
 morzenſteorpan.
 þe þe oðre naman.
 æfenſteorpa.
 nemnan hepað.
 þu zeneberτ þone.
 þæt he þære ſunnan.
 ſið beritize.
 zeara zehƿelce.
 he zongan ſceal.
 beforan ſerpan.
 Ðræt þu fæðer ƿerceſτ.
 ſumur-lanze ðazar.
 ſƿiðe hate.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of
 heaven and earth,
 Who steerest the stars, and
 hast given them birth ;
 For ever Thou reignest upon
 Thy high throne,
 And turnest all swiftly the
 heavenly zone.

Thou, by Thy strong holiness
 drivest from far
 In the way that Thou willest
 each worshipping star ;
 And, through Thy great power,
 the sun from the night
 Drags darkness away by the
 might of her light.

The moon, at Thy word, with
 his pale shining rays
 Softens and shadows the stars
 as they blaze,
 And even the Sun of her
 brightness bereaves,
 Whenever upon her too closely
 he cleaves.

So also the Morning and Even-
 ing Star
 Thou makest to follow the Sun
 from afar,
 To keep in her pathway each
 year evermore,
 And go as she goeth in
 guidance before.

^c Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm rintep-ðazum.
 pundrum ꝛeorpa.
 τῖδα ζετιοηχαῖτ.
 Ðu þæm tpeopum ꝛeļeτ.
 ruþan and peτan.
 þa æp ꝛe ꝛpeapta ꝛtopm.
 nopþan and eaτan.
 benumen hæfðe.
 leaḡa zehpelceꝛ.
 þurh þone laðþan ꝛinð.
 Eala hꝛæt on eopþan.
 ealla zepceafṡa.
 hýpað þinpe hæꝛe.
 ðoð on heoponum ꝛpa ꝛome.
 mode and mæzge.
 butan men anum.
 ꝛe ꝛið þinum ꝛillan.
 ꝛýꝛceð oftoꝛτ.
 Ꝛella þu eca.
 and þu almihtiza.
 ealpa zepceafṡa.
 ꝛeppenð and ꝛeccenð.
 aꝛa þinum eaꝛmum.
 eopþan tuðpe.
 monna cýnne.
 þurh þinpa mehta ꝛpeð.
 Ðꝛi þu ece Eoð.
 æꝛpe ꝛolðe.
 þæt ꝛio ꝛýꝛð on zepill.
 ꝛendan ꝛceolðe.
 ýꝛlum monnum.
 ealler ꝛpa ꝛꝛiðe.
 hio ꝛul of ðeneð.
 unꝛcýlðezum.
 Ðittað ýꝛele men.
 zionð eopð-ꝛicu.
 on heah-ꝛeclum.
 halize þꝛiccað.
 unðer heopa ꝛotum.
 ꝛꝛum uncuð.
 bꝛi ꝛio ꝛýꝛð ꝛpa ꝛo.

Behold too, O Father, Thou
 workest aright
 To summer hot day-times of
 long-living light,
 To winter all wondrously or-
 derest wise
 Short seasons of sunshine with
 frost on the skies.

Thou givest the trees a south-
 westerly breeze,
 Whose leaves the swart storm
 in its fury did seize
 By winds flying forth from the
 east and the north
 And scattered and shattered
 all over the earth.

On earth and in heaven each
 creature and kind
 Hears Thy behest with might
 and with mind ;
 But man, and man only, who
 oftenest still
 Wickedly worketh against Thy
 wise will.

For ever, Almighty One, Maker,
 and Lord,
 On us, wretched earthworms,
 Thy pity be poured ;
 Why wilt Thou that welfare to
 sinners should wend,
 But lettest weird ill the un-
 guilty ones rend ?

Evil men sit, each on earth's
 highest seat,
 Trampling the holy ones under
 their feet ;

penðan ƒceolðe.
 Ðpa ƒnt zehýððe.
 heƒ on ƒopulðe.
 zeonð burza ƒela.
 beoƒhte cƒæƒtaƒ.
 Unƒihtƒƒƒe.
 eallum tɨðum.
 habbað on hoƒƒe.
 þa þe him ƒinðon.
 ƒihteƒ ƒƒƒan.
 ƒiceƒ ƒƒƒðƒan.
 Bið þ̅ leaƒe loƒ.
 lanze hƒile.
 beƒƒƒzen mið ƒƒencum.
 Nu on ƒopulðe heƒ.
 monnum ne ðeƒiað.
 mane aþaƒ.
 Liƒ þu nu ƒalðenð ne ƒilt.
 ƒƒðe ƒceopan.
 ac on ƒelf-ƒille.
 ƒƒzan læteƒt.
 þonne ic ƒat þæt te ƒile.
 ƒopulð-men tƒeoƒan.
 zeonð ƒolðan-ƒceat.
 buton ƒea ane.
 Eala min Ðƒƒhten.
 þu þe ealle oƒeƒƒƒht.
 ƒopulðe zeƒceafƒa.
 ƒlit nu on moncƒƒn.
 miðsum eaƒum.
 nu hi on moneƒum heƒ.
 ƒopulðe ýþum.
 ƒƒnnað anð ƒƒincað.
 eaƒme eoƒð-ƒapan.
 aƒa him nu þa.

Why good should go crookedly
 no man can say,
 And bright deeds in crowds
 should lie hidden away.

The sinner at all times is
 scorning the just,
 The wiser in right, and the
 worthier of trust;
 Their leasing for long while
 with fraud is beclad,
 And oaths that are lies do no
 harm to the bad.

O Guide, if thou wilt not steer
 fortune amain,
 But lettest her rush so self-
 willed and so vain,
 I know that the worldly will
 doubt of Thy might,
 And few among men in Thy
 rule will delight.

My Lord, overseeing all things
 from on high,
 Look down on mankind with
 mercy's mild eye;
 In wild waves of trouble they
 struggle and strive,
 Then spare the poor earth-
 worms, and save them
 alive!

METRUM V.^d

Ðu meahƿ be þære ƿunnan.
 ƿƿeotole ƿeƿencean.
 and be æzhpelcum.
 oðrum ƿteorpan.
 þara þe æfter burzum.
 beorhtort ƿcmeð.
 Líf him þan ƿore.
 ƿolcen hanzað.
 ne mæzen hi ƿpa leohƿne.
 leoman anƿendan.
 ær ƿe þicca miƿt.
 þinra ƿeorðe.
 Ðra ofƿ ƿmýlƿe ƿæ.
 ƿuþerne ƿinð.
 zraege zlaƿ-hluðre.
 zrimme zedreƿeð.
 þonne hie zemenzað.
 micla ýrta.
 onhpereað hƿon-mepe.
 hƿioh bið þonne.
 ƿeo þe ær zlaðu.
 on-ƿiene ƿær.
 Ðra ofƿ ærppinze.
 utapealleð.
 of clife harum.
 col and hlutor.
 and zepelice.
 ƿihƿe ƿlopeð.
 ƿrneð ƿið hiƿ earðer.
 oð him on innan ƿelð.
 munƿer mæzen-ƿtan.
 and him on miððan zelizeð.
 atƿenðlob of þæm ƿorpe.
 he on tu ƿiðþan.
 ƿorƿeaden ƿýrð.
 ƿcip bið zedreƿeð.
 þarna zeblonðen.
 þroc bið onpenðeð.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and
 the sun
 Shining on cities so bright,
 If the welkin hangs dreary and
 dun,
 To wait in the mist for the
 light.

So too, the calm sea, glassy
 grey,
 The south wind all grimly
 makes riot;
 And whirlpools in strife stir
 away
 The whale-pond that once
 was so quiet.

So also, outwelleth a spring,
 All clear from the cliff and
 all cool,
 Till midway some mountain
 may fling
 A rock to roll into the pool.

Then broken asunder will seem
 The rill so clear-running
 before,
 That brook is turned out of
 its stream,
 And flows in its channel no
 more.

So now, in thy darkness of
 mind,
 Thou willest my wisdom to
 spurn,

^d Boet. lib. i. metrum 7.—Nubibus atris, &c.

of hīr riht rýne.
 rýþum toflōpen.
 ꝥa nu þa þioŕtro.
 þinre heoŕtan ƿillað.
 minre leohtan.
 lape riðŕtonðan.
 and þin mod-geþonc.
 miclum geðnefan.
 Ac gif þu nu ƿilnaŕt.
 þæt þu ƿel mæge.
 þæt ŕoðe leoht.
 ƿreotole oncnapan.
 leohte zelean.
 þu ƿoſlætān ŕcealt.
 idle ofeŕ-ŕælþa.
 unnýtne zeŕfean.
 þu ŕcealt eac ýfelne ege.
 an-foſlætān.
 ƿoſulð-eaŕfoþa.
 ne moŕt þu ƿeŕan foſ þæm.
 ealles to oŕmoð.
 ne þu þe æfpe ne læt.
 plenca zeŕæcan.
 þe læf þu ƿeoŕðe foſ him.
 mið ofeŕ-mettum.
 eft zeŕcenðeð.
 and to upahaŕen.
 foſ oŕŕoŕgum.
 ƿoſulð zeŕælþum.
 Ne eft to ƿacliçe.
 zeoŕtpeoŕe.
 æniŕeŕ zodeŕ.
 þonne þe þoſ ƿoſulðe.
 ƿiþeŕpeaŕða mæŕt.¹
 þinza þpeage.
 and þu þe ŕeſfum.
 ƕŕiþoŕt onŕitte.
 foſþæm ŕimle bið.
 ŕe mod-ŕeŕa.
 miclum zebunden mið.

Withstanding, by trouble
 made blind,
 The lessons thou never wilt
 learn.

Yet now, if ye will, as ye may,
 The true and pure light
 clearly know,
 Let go the vain joys of to-day,
 The weal that brings nothing
 but woe.

And drive away bad unbelief,
 The fears of the world and
 its care,
 And be thou not given to grief,
 Nor yield up thy mind to
 despair.

Nor suffer thou glad-going
 things
 To puff thee with over-much
 pride,
 Nor worldliness lifting thy
 wings,
 To lure thee from meekness
 aside ;

And let not, too weakly again,
 Ills make thee despair of the
 good,
 When hunted by peril and
 pain,
 And haunted by misery's
 brood.

For always the mind of a man
 Is bound up with trouble
 below,

¹ Cott. mæŕð.

zedrefneffe.
 zif hine dreccean mot.
 þyfra ýfla hræþer.
 innan fpenca.
 forþæm þa tpezen tpezan.
 teoð to fomne.
 rið þæt mod foran.
 miſtef dpoleman.
 þæt hit feo ece ne mot.
 hīnan zeonð fcinan. [miſtum.
 funne for þæm fpeartum
 ær þæm hi zeſpīðmað feorþen.

METRUM VI.^o

Ða fe fīfdom eft.
 forð-horð onleac.
 fanz foð-cpīðar.
 and þuſ feſfa cpæð.
 Ðonne fīo funne.
 fpeotoloft fmeð.
 hadroft of hefone.
 hræðe bioð ariſtrod.
 ealle ofīr eorþan.
 oðre fteorpan.
 forþæm hīora bīhtu ne bið.
 auht [bīhtneffe.]
 to zeſettane.
 rið þære funnan leoht.
 Ðonne fmolte blæpð.
 fuþan and feftan fīnð.
 unðer polcnum.
 þonne peaxeð hraðe.
 feðer bloftman.
 fæzen þæt hi moton.
 Ac fe ftearca ftopm.
 þonne he ftronz cymð.
 norþan and eaftan.
 he zenimeð hraðe.
 þære foran plite.

If riches or poverty can
 Engraft it with sin or with
 woe.

Because the twin evils make
 dun
 The mind in a misty swart
 shroud,
 That on its eternity's sun
 Is dim till it scatters the
 cloud.

METRE VI.

OF CHANGE.

Then did Wisdom again
 Unlock his word-board well,
 And sang in soothful strain
 The truths he had to tell.
 When with clearest blaze
 The sun shines in the sky,
 The stars must quench their
 rays
 Over the earth so high.
 For that, set in the light
 Of her that rules by day,
 Their brightness is not bright,
 But dimly dies away.
 When the wind South-west
 Under the cloud blows low,
 Field-flowers wax their best,
 Fain to be glad and grow.
 But when by East and North,
 The stark storm strongly
 blows,
 He speedily drives forth
 All beauty from the rose.

^o Boet. lib. ii. metrum 3. — Cum polo Phœbus roseis quadrigis, &c.

And eac þa þuman jæ.
 norþerne ýr.
 nebe zebædeð.
 þæt hio rþranze zeonð rþýneð.
 on rþaþu beateð.
 Eala þ on eorþan.
 auht færlicej.
 weorcej on worulde.
 ne þunað æfre.

So, with a stern needs-be
 The northern blast doth
 dash
 And beat the wide waste sea
 That it the land may lash.
 Alas, that here on earth
 Nothing is fast and sure ;
 No work is found so worth
 That it for ever endure.

METRUM VII.^f

Ða onzon je Ƴiþdom.
 hý zepunan fýlzan.
 zlio-þorþum zol.
 zýð æt¹ jþelle.
 ronꝝ roð-cwiða.
 gumne þa zeta.
 Eþæð he ne heþde.
 þæt on heanne² munt.
 monna æniꝝ.
 meahcte ajettan.
 healle hþof-fæjte.
 Ne þearf eac hæleþa nan.
 þenan þæj weorcej.
 þæt he wiþdom mæze.
 wið ofermetta.
 æfre zemenzan.
 Þerþer þu æfre.
 þæt te æniꝝ mon.
 on ronð beorzar.
 jettan meahcte.
 fæjte healle.
 Ne mæz eac fþa nan.
 wiþdom tumbþan.
 þær þær worulð-zitrunꝝ.
 beorꝝ oferþrædeð.
 þaru ronð willað.
 uen forþþelzan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began
 Wisdom a song,
 And spoke out his spells as he
 wander'd along,
 He said: On a mountain no
 man can be skill'd
 With a roof weather-proof a
 high hall to up build.

Moreover, let no man think
 ever to win
 By mixing pure wisdom with
 over-proud sin.
 Heard ye that any built firmly
 on sand,
 Or caught hold of wisdom with
 gain-getting hand ?

The light soil is greedy to
 swallow the rain ;
 So now doth the rich, in his
 measureless gain

^f Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.¹ Cott. ærτ.² Cott. heane.

Sp̃a deð micpa nu.
 ʒr̃undleap ʒitʒunʒ.
 ʒilpeʒ and æhta.
 ʒeðr̃inceð to ðr̃ýʒʒum.
 ðreor̃endne pelan.
 and þeah þæʒ þearʒan ne bið.
 þur̃ʒt aceleð.
 Ne mæʒ hælepa ʒehpæm.
 huʒ on munte.
 lanʒe ʒelæʒtan.
 foʒþæm him lungre on.
 ʒr̃iʒt ʒinð ʒpapeð.
 Ne bið ʒonð þon ma.
 ʒið micelne þen.
 manna ænʒum.
 huʒeʒ hiʒde.
 ac hit hpeor̃an pile.
 ʒiʒan ʒonð æʒter þene.
 Sp̃a bioð anpa ʒehpæʒ.
 monna moð-ʒeʒan.
 miclum apeʒede.
 of hior̃a ʒeðe ʒtýpeðe.
 þonne he ʒt̃ionʒ ðrepeð.
 ʒinð undeʒ polcnum.
 ʒopulð-eapʒopa.
 oððe hi¹ eʒt ʒe þeþa.
 þen onhpereð.
 ʒumeʒ ýmbhoʒan.
 unʒemet ʒemen.
 Ac ʒe þe þa ecan.
 aʒan pille.
 ʒoþan ʒerælp̃a.
 he ʒceal ʒr̃iðe þlon.
 þiʒʒe ʒopulðe þlite.
 þýʒce him ʒiðþan.
 hiʒ modeʒ huʒ.
 þæʒ he mæʒe ʒinðan.
 eaðmetta ʒtan.
 unʒemetʒæʒtne.²
 ʒr̃iunð-peal ʒeapone.

¹ Cott. hit.

Of honours and havings, drink
 deep of such weal,
 Yea, down to the dregs, and
 still thirsty will feel.

A house on a hill-top may
 never long stay,
 For quickly the swift wind
 shall sweep it away,
 And a house on the sand is no
 better at all ;
 In spite of the house-herd, in
 rain it shall fall.

So failing and fickle is every
 mind
 When rack'd by the rage of
 this world-trouble wind,
 And measureless cares, as a
 quick-dropping rain
 Unstopping, stir up the mind's
 welkin with pain.

But he who would have ever-
 lasting true bliss,
 Must fly from the glare of a
 world such as this :
 And then let him make a strong
 home for his mind,
 Wherever true Lowliness' rock
 he can find ;

² Cott. unʒ metʒæʒtne.

je to-zliban ne þeapf.
 þeah hit pecze pind.
 populb-eapfoþa.
 oððe ýmbhozena.
 ormete pen.
 forþæm on þære bene.
 Drihten jelfa.
 þara eadmetta.
 eapðfært puniþað.
 þær je ƿiþdom á.
 punað on zemýndum.
 forþon orþorþ hif.
 ealniþ læðað.
 populb-men piþe.
 buton penðinþe.
 þonne he eall forþiþð.
 eorðlicu zoob.
 and eac þara ýfela.
 orþorþ punað.
 hoþað to þam ecum.
 þe þær æfter cumað.
 Ðine þonne æghronan.
 ælmihtig Loob.
 riþgallþe.
 riþle zehealþeð.
 anpunigenþne.
 hiþ azenum.
 moþer zeþelþum.
 þurþ metoþer ziþe.
 þeah hine je pind.
 populb-eapfoþa.
 riþðe riþence.
 and hine riþgale.
 zemen zæle.
 þonne him zriþme on.
 populb-þælþa pind.
 riþaðe blaþeð.
 þeah þe hine ealneþ.
 je ýmbhoza þýrþa.
 populb-þælþa.
 riþaðe ðpecce.

A settled ground-ancher that
 never shall slide,
 Though trouble attack it by
 tempest and tide ;
 For that, in Lowliness' valley
 so fair,
 The Lord, and mind-wisdom
 for ever live there.

Therefore leads always a quiet-
 like life
 The wise in the world, without
 changes or strife, .
 When heedless alike of earth's
 good and earth's ill,
 He watches in hope of an after-
 world still.

Such an one evermore God ever
 kind
 Happily keeps in the calm of
 his mind ;
 Though wild winds of sorrow
 against him are hurl'd,
 Though always annoyed by the
 cares of the world,
 Though wrathful and grim are
 these trouble-dark gales,
 And Care in its anguish and
 anger assails.

METRUM VIII.†

Sona swa se Swiðom.
 þas worð hæfðe.
 swetole afeahste.
 he þa swiðþan ongan.
 swngan soð-cwidaþ.
 and þus selfa cwæð.
 Hwæt swio forwe eld.
 fold-buendum.
 geonð eorþan-rcæat.
 æghram dohte.
 þa þa anna zehwæm.
 on eorð-þærwmum.
 zenoh þuhte.
 nis hit nu þa swelc.
 næron þa geonð weoruld.
 welze hamas.
 ne mislice.
 mettas ne swincas.
 ne hi þara hwæzla.
 hupu ne zembon.
 þe nu swiht-zuman.
 diorort lætað.
 forþwem hiora næniz.
 næs þa ziweta.
 ne hi ne zewaron.
 swnd-buende.
 ne ýmbutan hi.
 aþer ne heþon.
 hwæt hi swpenlurta.
 swecene wæron.
 buton swa hi meahton.
 zemethicort.
 þa zecýnð bezan.
 þe him Swiwt zersceop.
 and hi æne on bæze.
 æton swýmle.
 on æfen-zid.
 eorþan wæstmas.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had
 sung,
 He began, with plainer tongue,
 Sooth to sing his sayings thus,
 And himself to speak to us.
 O how full of blessing then
 Was the first glad age to men!
 When earth's fruitful plenty
 came,
 Not as now, to all the same;
 When through all the world
 were there
 No great halls of costly care;
 No rich feasts of meat or drink;
 Neither did they heed or think
 Of such jewels, then unknown,
 As our lordlings long to own;
 Nor did seamen aye behold,
 Nor had heard of gems or gold.
 More; with frugal mind they
 fared;
 And for pleasures only cared,
 As at Christ's and kindred's
 voice
 They were bidden to rejoice.
 Once in the day, at eventide,
 They ate earth's fruits, and
 nought beside;
 No wine they drank, their
 stoup was clear;
 No cunning slave was mingling
 near

† Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

puber and þýrta.
 naller þin þruncon.
 Ʒcip of Ʒceape.
 næf þa Ʒcealca nan.
 þe mete oððe þrinc.
 mænzan cūðe.
 pæter þið hunize.
 ne heora pæða þon ma.
 Ʒloce Ʒorian.
 ne hi Ʒaro-cpæftum.
 Ʒoðþeb Ʒirebon.
 ne hi Ʒumpeceð.
 Ʒetton Ʒearolice.
 ac hi Ʒimle him.
 eallum tūðum.
 ute Ʒlepon.
 unðer beam-Ʒceade.
 þruncon burpan pæter.
 calbe þellan.
 næniƷ ceþa ne þeah.
 ofeþ eap-Ʒeblonð.
 ellenðne þearoð.
 ne huþu ýmbe Ʒcip-hepƷar.
 Ʒæ-tilcaþ ne heþðon.
 ne þupþum þra nan.
 ýmb Ʒeþeoht Ʒppecan.
 næf þeoj eopðe beþmiten
 aþeþ þa Ʒeta.
 beopneþ bloðe.
 þe hi ne¹ bill-þuðe.
 ne þupþum þunðne þep
 þeopulð-buenðe.
 Ʒeþapan unðer þunnan.
 næniƷ þiðþan þæf.
 þeopð on þeopulðe.
 Ʒif mon hiþ þillan onƷeat.
 ýfelne inid elþum.
 he þæf æƷþpæm lað.
 Eala þæt² hit þurðe.
 oððe polbe Ʒoð.

Meats and drinks, to glut their
 greed,
 Or make the heated honey-
 mead;
 No silk-sewn weeds wish'd
 they to wear;
 No good-webs dyed with crafty
 care;
 Nor set on high with skilful
 power
 The mighty dome, or lofty
 tower.
 But under the sweet shade of
 trees
 They slept at all times well at
 ease,
 And, when thirsting, gladly
 took
 Water from the running
 brook;
 Never trader wandered o'er
 Seas to seek a foreign shore,
 Never had one heard, indeed,
 Of ships to till the briny mead;
 Nowhere yet with blood of
 men
 Was the earth besmitten then,
 Nowhere had the sun beheld
 Steel that struck, or wound
 that well'd.
 Those who work'd an evil will
 Won not worship for their ill;
 All would then have loathed
 them sore:
 O that this could be once
 more!

¹ Cott. hinc.² Cott. þæp.

þæt on eorþan nu.
 uþra tīða.
 Ʒeond þaƷ riðan Ʒeopulð.
 Ʒæren æghræp¹ Ʒpelce.
 unðer runnan.
 Ac hit iƷ Ʒæmpe nu.
 þæt þeoƷ ƷitƷunc haƷað.
 Ʒumena ƷehpelceƷ.
 moð ameppeð.
 þæt he maƷan ne Ʒeçð.
 ac hit on Ʒitte.
 Ʒeallende býrnð.
 efne Ʒio ƷitƷung.
 þe nænne Ʒrunð haƷað.
 ƷƷearƷe ƷƷæfeð.
 ƷumeƷ on lice.
 efne þam munte.
 þe nu monna beapn.
 Ene haƷað.
 Ʒe on iƷlonðe.
 Sicilia.
 ƷƷefle býrneð.
 þæt mon helle Ʒýp.
 hateð riðe
 ƷoƷþæm hit Ʒimle bið.
 Ʒin-býrnende.
 and ýmbutan hit.
 oðra ƷƷoƷa.
 blate ƷoƷbæpneð.
 biƷepan leƷe.
 Eala hræt Ʒe ƷoƷma.
 Ʒeoh-ƷitƷeƷe.
 Ʒæpe on Ʒopulðe.
 Ʒe þaƷ ƷonƷ-ƷteðaƷ.
 ƷroƷ æƷƷep Ʒolðe.
 and æƷƷep Ʒim-cýnnum
 hræt he ƷƷecnu ƷeƷƷeon.
 Ʒunðe mæneƷum.
 beppriƷen on Ʒeopulðe.
 ƷæƷepe oððe eorþan.

O that God would now on
 earth
 Make us all so purely worth!
 But, alas! men now are worse;
 Lust of getting sets a curse
 As a clog upon each mind,
 Reckless other good to find.
 Lust of gain unfathomed glows
 In the heart with bubbling
 throes;
 Swart it lies, and sweltering
 deep,
 Like old Etna's boiling heap,
 Which in Sicily's broad isle,
 Burns with brimstone many a
 mile,
 So that men around it tell,
 Of its fires as fires of hell,
 For that ever still it burns
 Bitter everywhere by turns.
 Woe! that ever should have
 been
 In this world the sinner seen,
 Who was first so basely bold
 As to dig for gems and gold:
 Cares for many then he found
 Darkly hidden in the ground,
 Dangerous wealth and deadly
 worth
 In the deeps of sea and earth.

¹ Cott. æghræp.

METRUM IX.^h

Ðræt þe ealle witon.
 hwelce ærleſte.
 ge neah ge feop.
 Nepon worhte.
 Romara cýning.
 þa hſr wice wæs.
 hehſt under heofonum.
 to hrýpe monegum.
 Ʒælhwepes Ʒepes.
 wæs ful wíde cuð.
 unriht-hæmed.
 arleasra ſela.
 man and morþor.
 miſdæda wor.
 unrihtwifes.
 inwíð-þoncaſ.
 Ðe het him to Ʒamene
 Ʒeapa forbærnan.
 Romana burig.
 wio hſr wices wæs.
 ealles ebel-ſtol.
 Ðe for unſnyttum.
 wolde ſandian.
 Ʒif þ̅ fýr meahce.
 lixan ſpa leohte.
 and ſpa longe eac.
 weadra ſettan.
 ſpæ he Romane.
 recgan Ʒeherde.
 wæt on ſume tide.
 Tria burig.
 oferwogen hæfde.
 lega leohtort.
 lengeſt burne.
 hama under hefonum.
 Næs wæt hwelic dæd.
 wæt hine hwelces Ʒamener.
 Ʒilpan lýſte.

METRE IX

NERO.

All know too well, abroad or
 near at home,
 What evils Nero wrought, that
 King of Rome,
 When, highest under heaven,
 his rule was then
 The dread and overthrow of
 many men.
 The madness of this savage
 bred betimes
 Lust, murder, vile misdeeds, a
 bad man's crimes ;
 He gave the word of old to
 wrap in flame
 Rome's self, his kingdom's seat,
 to make him game ;
 Wishing in wicked wantonness
 to know
 Whether the fire so long and
 red would glow
 As erst in Troy, he heard that
 Romans said,
 The mounting fire burn'd
 longest and most red.
 Base deed, in such fierce frolic
 to delight,
 Aimless and vain, unless to
 mark his might.
 And, once it happened, at a
 certain hour,
 He would again show forth his
 frantic power,

^h Boet. lib. ii. metrum 6.—Novimus quantas dederit ruinas, &c

þa he ne eapnæde.
 eller puhte.
 buton þæt he polde.
 ofen þer-þiode.
 hir anef huru.
 anpald cýþan.
 Eac hit zerælede.
 æt sumum cierpe
 þæt se ilca het.
 ealle acpellan.
 þa micortan.
 Romana ritan.
 and þa æpelestan.
 eopl zebýrdum.
 þe he on þæm folce.
 zerfuzen hæfde.
 and on uppan.
 azene broþor.
 and hir modor mid.
 meca eczum.
 billum of-beatan.
 Ðe hir brýde ofplog.
 self mid rpeorþe.
 and he gymle þæf.
 micle þe bliþra.
 on bpeort-cofan.
 þonne he rþylcer morþer.
 mæft zerfemeþe.
 naller forþode.
 hpæþer riþþan á.
 mihtiz Drihten.
 ametan polde.
 ppece be zerþrhtum.
 poh-þremmenþum.
 ac he on ferþe fæzn.
 facner and gearupa.
 pælhriop punode.
 Fiold emne rpa þeah.
 ealler þyger mæpan.
 midþan-zeapþer.
 rpa rpa lýft and lazu.

And bade the richest men of
 Rome be slain,
 Each earl of highest birth, each
 wisest thane :
 With swords and bills he
 hewed until they died,
 His mother, brother, yea, and
 his own bride,—
 Ever the blither in his own bad
 breast
 When he had done such mur-
 ders cruellest.
 Nothing reck'd he that soon
 the mighty Lord
 Would mete out wrath to sin-
 ners so abhorr'd,
 But in his mind, that fed on
 wicked wiles,
 Remain'd a savage, wreath'd
 in cunning smiles.
 Still, even he so ruled this
 middle-earth,
 Far as the land hath air, and
 sea for girth,
 Far as the sea surrounds all
 men and things,
 The seats of warriors, and the
 thrones of kings,
 That from the South, and East,
 and furthest West,
 And earth's high headland
 reaching northerneſt,

land ymbclýppað.
 zar-recz embe-zýrt.
 zumena rice.
 recze rictu.
 ruð-eart and þert.
 oð þa norðmeztan.
 nærgan on eorþan.
 eall þæt Nepone.
 nebe oððe lurtum.
 hearo-rinca zehpíc
 hepan rceolde.
 Ðe hæfðe him to zamene
 þonne he on zýlp artag.
 hu he eorð-cýningar.
 ýrmde and cpelmdc.
 Zenrt þu þ je anpalð.
 eaðe ne meahce.
 Goder ælmihtiger.
 þone zelp-rcapan.
 rice beþædan.
 and berearpan.
 hir anpalðer.
 þurh þa ecan meahc.
 oððe him hir ýfeleþ.
 elleþ zerctioþan.
 Cala zif he polde.
 þæt he þel meahce.
 þæt unruht him.
 eaðe forbioðan.
 Capla þ je hlaforð.
 hefz zioc flepte.
 rþape on þa rþýþan.
 rinpa þezena.
 ealpa þapa hæleþa.
 þe on hir tidum.
 zeonð þar lænan þopolð.
 liban rceolðon.
 Ðe on unrcýlðzum.
 eopla bloðe.
 hir rþeopð feleðe.
 rþiðe zelome.

All this to Nero willing wor-
 ship gave,
 And every chief by force be-
 came his slave,
 Till 'twas his game, when pride
 had puff'd his mind
 To hunt and kill the kings of
 human kind.
 But thinkest thou that God's
 all holy might
 Could not with ease this
 haughty sinner smite,
 And scathe his pride, and drive
 him from the helm,
 Or quench his guilt, and so
 berid the realm?
 O that he would, as well he
 might with ease,
 Ever forbid such wrongful
 works as these!
 Woe! that this lord should
 cast so heavy a yoke
 On all men's necks, both thanes
 and serving folk,
 Who, for the harmful season of
 his power,
 Lived in this world their
 quickly passing hour:
 Woe! that his sword was often
 weltering then
 With blood of high-born earls
 and guiltless men!
 Clearly in this, our saying
 shone out bright,

Dæm pæg pwiðe ppeotol.
 þæt pe pædon ofc.
 þæt je anpald ne deð.
 ariht zoder.
 ziƿ je pel nele.
 þe hiƿ zepeald haƿað.

That power can do no good, as
 well it might,
 If he who rules, wills not to
 rule aright.

METRUM X.¹

Lif nu hæleþa hpone.
 hliƿan lýrte.
 unnýtne zelp.
 aƿan pille.
 þonne ic hine polde.
 þorþum biððan.
 þæt he hine æzhpnonon.
 utan ýmbe þohce.
 ppeotole ýmb pape.
 puð-eart and þerƿ
 hu pwiðil puht.
 polcnun ýmbutan.
 heofoneƿ hpealfe.
 hiƿe-pnotpum.
 mæg eaðe þincan.
 þæt þeop eopðe ppe.
 eall þop þæt oþep.
 ungemet¹ lýtel.
 þeah hio unpuum.
 puðzel þince.
 on ptebe pcpnonzlic.
 pteopleafum men.
 þeah mæg þone puƿan.
 on zepit-locan.
 þæpe zicpungz.
 zelpeƿ pcamian.
 þonne hine þæg hliƿan.
 hearþoƿc lýrteð.
 and he þeah ne mæg.
 þone tobpedan.

METRE X.

OF FAME AND DEATH.

If any man will be so vain
 As now for fame to lust,
 The empty praise of men to
 gain,
 And in such folly trust,
 Him would I bid to gaze
 around
 The circle of the sky,
 And think how far above the
 ground
 The heaven is wide and high.
 How small this world to wis-
 dom's ken
 Set against that so vast,
 Though ours may seem to wit-
 less men
 Huger, wide, and sure to last.
 Yet may the wise in heart feel
 shame
 That once his thirst was
 strong
 For silly greediness of fame
 That never lasteth long.
 Such lust of praise he may not
 spread
 Over this narrow earth,

¹ Boet. lib. ii. metrum 7.—Quicumque solam mente præcipiti petit, &c.

¹ Cott. ungemet.

ofeƿ þaƿ neapopan.
 nænize þinza.
 eorþan-ƿceataƿ.
 iƿ þæt unnet zelp.
 Eala ofeƿmoðan.
 hƿi eop alýrte.
 mið eoppum ƿƿiƿan.
 ƿelfra ƿillum.
 þæt ƿræpe zioc.
 ƿýmle unðerlutan.
 Ðƿý ze ýmb þæt unnet.
 ealniz ƿincen.
 þæt ze þone hliƿan.
 habban tiliað.
 ofeƿ þioða ma.
 þonne eop þearƿ ƿie.
 þeah eop nu zeƿæle.
 þæt eop ƿuð oððe noƿð.
 þa ýtmeƿtan.
 eopð-buende.
 on moniz þioðifc.
 miclum heƿien.
 Ðeah hƿa æpele ƿie.
 eopl zebýrðum.
 ƿelum zeƿeopþað.
 and on plencum þio.
 ðuzubum ðiope.
 ðeað þæƿ ne ƿcƿifeð.
 þonne him ƿum foƿlæt.
 ƿoðopa ƿalbenð.
 ac he þone ƿelezan.
 ƿæðlum zelice.
 eƿn mæpne zedeð.
 ælceƿ þinzeƿ.
 Ðƿæƿ ƿint nu þæƿ ƿiƿan.
 ƿelandeƿ ban.
 þæƿ zolb-ƿmiþeƿ.
 þe þæƿ zeo mæpoƿt
 foƿþý ic cƿæð þæƿ ƿiƿan.
 ƿelandeƿ ban.
 foƿþý ænzum ne mæz.

'Tis folly all, and of the dead,
 A glory nothing worth.
 And you, O proud, why wish
 ye still
 And strive with all your care
 The heavy yoke of your own
 will
 Upon your necks to bear ?
 Why will ye toil yet more and
 more
 For glory's useless prize,
 And reach your rule from shore
 to shore
 Unneeded and unwise ?
 Though now ye reign from
 South to North,
 And, with an earnest will,
 The furthest dwellers on the
 earth
 Your dread behests fulfil ?
 The greatest earl of wealthiest
 praise
 However rich or high,
 Death cares not for him, but
 obeys
 The Ruler of the sky ;
 With even hand right swift to
 strike,
 At His allowing word,
 The rich man and the poor
 alike,
 The low-born and his lord.
 Where are the bones of We-
 land now,
 So shrewd to work in gold ?
 Weland, though wise, to death
 must bow,
 That greatest man of old :

eorð-buensþra.
 ge cræft loſian.
 þe him Crift onlænð.
 Ne mæg mon æfre þý eð.
 ænne þræccan.
 hiſ cræfter beniman.
 þe mon oncerpan mæg.
 runnan onþriþan.
 and þiſne þriþtan roðor.
 of hiſ riht-þýne.
 þinca æniȝ.
 Ðra þat nu þær þriþan.
 Felander ban.
 on hþelcum in hlæpa.
 hþriþan þeccen.
 Ðrær iſ nu ge þinca.
 Romana þita.
 and ge aroða.
 þe þe ýmb þriþecað.
 hiþra heþetoȝa.
 ge gehaten þær.
 mið þæm buþþarum.
 Brutur nemned.
 Ðrær iſ eac ge þiþa.
 and ge þeorð-georþna.
 and ge fæſt-þæða.
 folceſ hýrðe.
 ge þær uðþita.
 ælceſ þinȝeſ.
 cene and cræftiȝ.
 þæm þær Laton nama.
 Ði þæron geþriþ.
 forð-geþitene.
 nat næniȝ mon.
 hþær hi nu þinðon.
 Ðræt iſ hiþra heþe.
 buton ge hliþa an.
 ge iſ eac to lýtel.
 þriþelcra laþioþa.
 forþæm þa maȝo-þincaſ.
 man þriþe þæron.

Though wise, I say ; for what
 Christ gives
 Of wisdom to a man,
 That craft with him for ever
 lives
 Which once on earth began :
 And sooner shall a man's hand
 fetch
 The sun from her due course,
 Than steal from any dying
 wretch
 His cunning skill by force.
 Who then can tell, wise We-
 land's bones
 Where now they rest so
 long ?
 Beneath what heap of earth
 and stones
 Their prison is made strong ?
 Rome's wisest son, be-knownn
 so well,
 Who strove her rights to
 save,
 That mighty master, who can
 tell
 Where Brutus has a grave ?
 So too, the man of sternest
 mould,
 The good, the brave, the
 wise,
 His people's shepherd, who
 hath told
 Of Cato, where he lies ?
 Long are they dead : and none
 can know
 More of them than their
 name : [now
 Such teachers have too little
 Of all their worthy fame.

on populde.
 Ac hit is þýþre nu.
 þæt zeonð þar eorþan.
 æghræp rindon.
 hiora zelican.
 hron ýmb rpræce.
 rume openlice.
 ealle forzítene.
 þæt hi je hliþa.
 hip-cuðe ne mæg.
 forre-mære þeþar.
 forð zebrenzan.
 Deah ze nu penen
 and rilnigen.
 þæt ze lanze tid.
 libban moten.
 hræt is æfre þý bet.
 bio oððe rince.
 forþæm þe nane forlet.
 þeah hit lanz rince.
 deað æfter dozor-rume.
 þonne he hæfð Drihtnes leafre.
 Hræt þonne hæbbe.
 hæleþa ænig.
 zuma æt þæm zilpe.
 zif hine zezupan mot.
 je eca deað.
 æfter þýrum populde.

METRUM XI.^k

An rceppend is.
 butan ælcum tpeon.
 je is eac pealðend.
 populð-zerceafta.
 heofones and eorþan.
 and heah ræ.
 and ealra þara.
 be þær in rumað.
 inzerpenlicra.

Now too, forgotten every
 where,

The like to them have found
 But little kindly speech or care
 From all the world around ;

So that, however wise in worth,
 Such foremost men may
 stand,

No home-felt praises bring
 them forth

For fame throughout the
 land.

Though now ye wish long time
 to live,

And pine to have it so,
 What better blessing can it
 give

Than now ye find below ?

As Death lets none go free at
 last

When God allows him
 power,

If Death for ever follows fast,
 How short is this world's
 hour !

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the
 heavens and earth ;
 Doubtless, to Him all beings
 owe their birth ;

And guided by His care,
 Are all, who therein dwell un-
 seen of us,

^k Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

and eac swa same.
 þara þe we eazum.
 on lociað.
 ealra zerceafta.
 ge is ælmihtig.
 þæm oleccað.
 ealle zerceafta.
 þe þær ambehter.
 aruht cunnon.
 ge eac swa same.
 þa þær auht nýton.
 þæt hi þær þeodnes.
 þeopas findon.
 ge us zerette.
 findo and þeopas.
 eallum zerceaftum.
 unapendendne.
 findallice.
 findbe gecýnde.
 þa þa he wolde.
 þæt þ he wolde.
 swa lange swa he wolde.
 þæt hit þeas sceolde.
 swa hit eac to worulde sceal.
 findian¹ forð.
 forþæm æfre ne maðon.
 þa unwillan.
 woruld-zerceafta.
 þeoppan zerwilbe.
 of þæm rýne onpend.
 þe him roðera þearð.
 endebýrðer.
 eallum zerette.
 hæfð ge alpealða.
 ealle zerceafta.
 gebæt mid his bwiðle.
 hæfað butu gebon.
 ealle zemanode.
 and eac zetogen.
 þæt hi ne moten.

And these whom we can look
 at, living thus
 In land, and sea, and air.

He is Almighty: Him all
 things obey,
 That in such bondage know
 how blest are they;
 Who have so good a king;
 Those also serve, who thereof
 know not aught
 Dutiful work, however little
 thought,
 As bond-slaves they must
 bring.

He hath set out in kindred
 kindness still
 Duties and laws to work His
 changeless will,
 And, after His own mind,
 That which He will'd so long
 as will He would,
 He will'd that everything for
 ever should
 Thenceforward keep its
 kind.

Never may restless things to
 rest attain,
 And from that settled circle
 turn in vain
 Which order's God hath
 given,
 He hath set fast, and check'd
 them each and all
 By the strong measured bridle
 of his call
 To rest, or to be driven,

¹ Cott. puniað.

ofep metoðeƿ eƿt.
 æƿpe Ʒeƿtillan.
 ne eƿt eallunƷa.
 Ʒƿiþop Ʒƿiƿian.
 þonne hi ƷiƷopa-ƿearþ.
 hiƷ Ʒeƿeald-leþeƿ.
 ƿille onlæten.
 he haƿað þam¹ bƿiðle.
 butu beƿanƷen.
 heofon and eopþan.
 and eall holma-beƷonƷ.
 Ðƿa hæƿð Ʒehearþeƿoð.
 heƿon-Ʒiceƿ ƿearþ.
 mið hiƷ anƿealde.
 ealle Ʒeƿceafƿa.
 þæt hiopa æƷhƿile.
 ƿið oƿeƿ ƿinð.
 and þeah ƿinnenðe.
 ƿƿeƿiað ƿæƿte.
 æƷhƿile oƿeƿ.
 utan ýmbclýppeð.
 þý læƿ hi toƷƿiƿen.
 ƿoƿþæm hi Ʒýmle Ʒculon.
 þone ilcan ƿýne.
 eƿt Ʒecýƿƿan.
 þe æt ƿƿýmðe.
 ƿæðeƿ Ʒetioðe.
 and ƿƿa eðniƿe.
 eƿt Ʒeƿioƿþan.
 ƿƿa hit nu ƿaƷað.
 ƿƿean eald Ʒeƿeopc.
 þæt te ƿinnenðe.
 ƿiƿeƿƿearþ Ʒeƿceafƿt.
 ƿæƿte ƿiðbe.
 ƿoƿð anhealðað.
 ƿƿa nu ƿýƿ and ƿæteƿ.
 ƿolde and laƷu-ƿƿeam.
 manýƷu oþƿu Ʒeƿceafƿt.
 eƿn ƿƿiðe him.
 Ʒionð þaƿ ƿiðan² ƿoƿulðe.

¹ Cott. þe.

As He, great word, the leathern
 reins of might
 Holds loose in His right hand,
 or draws them tight;
 For He hath stretch'd
 along
 His bridle over earth, air, sea,
 and beach,
 That all things, leaning fastly
 each on each,
 By double strife stand
 strong.
 For, ever as at first, the Father
 bade,
 In the same ways of running
 that He made
 Still changing though un-
 changed,
 By strife most steady keeping
 peace most true
 Our Free-Lord's handicraft, so
 old yet new,
 Is evermore arranged.
 Thus earth and sea-stream, fire
 and water thus,
 And all great things about or
 far from us,
 Betwixt themselves hold
 strife,
 Yet so good-fellowship all fastly
 keep,
 And render bondage true, and
 duty deep
 To Him who lent their
 life.

Nor only thus, that each the
 rest to please,
 Whitherward things together
 dwell at ease,

² Cott. ƿiðar.

pinnað betpeox him.
 and swa þeah mazon.
 hiora þeznunza.
 and zezepzipe.
 zæzte zezhealban.
 Niz hit no þ an.
 þæt swa eaðe mæz.
 piþerþeapð zezzeazt.
 zezan ætzæþere.
 zymbel zezezan.
 ac hit iz zellize.
 þæt hiora æniz ne mæz.
 butan oþrum bion.
 ac zceal puhza zezpiz.
 piþerþeapðez hpæt-hpuzu.
 habban unðer heofonum.
 þæt hiz hize.
 ðurpe zemetzian.
 æp hit to micel þeopðe.
 ðæfð ze ælmihtiza.
 eallum zezzeaztum.
 þæt zezpuzle zezet.
 þe nu zunian zceal.
 zyzta zropan.
 leaf znenian.
 þæt on hæpfezt ezt.
 hpez and zealupað.
 pznter bzunzgeð.
 zezep unzemet calð.
 zpezte pznbaz.
 Sumoz æftep zýmeð.
 zezam zezizepu.
 ðpæt þa zonnaz nizt.
 mona onlihteð.
 oðþæt monnum ðæz.
 zunne bzunzgeð.
 zionð þaz zizanz zezzeazt.
 ðæfð ze ilca God.
 eozþan and zætere.
 meapze zezette.
 mepe-ztpeam ne ðeap.

But far more strange than
 so,
 Nor one, but on its thwarter
 still depends,
 And lives on that which while
 it harms befriends,
 Lest it too great should
 grow.

Wisely the mighty Framer of
 the world
 Hath set this turn-about for
 ever twirl'd,
 Yet ever still to stay;
 The sprouting wort shoots
 greenly from its root,
 And dying, then, in harvest
 yields its fruit,
 To live another day.

Winter brings weather cold,
 swift winds and snow;
 Summer comes afterward with
 warming glow;
 By night outshines the
 moon;
 Till o'er this wide-seen world
 the day up-springs,
 And to all men the sun return-
 ing brings
 Her welcome brightness
 soon.

So also, God hath bounded sea
 and land:
 The fishy kind, except at His
 command,
 On earth may never swim:
 Nor can the sea earth's thresh-
 old overleap,
 Nor can the earth, beyond the
 tide at neap, [rim.
 O'erstep the sea's wide

ofep eorþan fceat.
 earð zebnæðan.
 fīrca cýnne.
 butan fpean leafe.
 ne hio æfpe ne mot.
 eorþan þýpfe-pold.
 up ofep fceppan.
 ne þa ebban þon ma.
 folðef mearpe ofep.
 fapan moton.
 þa zefetneffa.
 fīzopa pealbenð.
 hīef leoht fuma.
 læt þenden he pile.
 zeonð þaf mæþan zefceaf.
 mearpe healben.
 Ac þonne fe eca.
 and fe ælmihtīga.
 þa zepalð-leþeru.
 pile onlætān.
 efne þapa bīðla.
 þe he zebætte.
 mið hīf azen þeopc.
 eall æt fīýmðe.
 þæt īf fīþerpearðnef.
 puhce zehpelcpe.
 þe fe mið þæm bīðle.
 becnan tīliað.
 zīf fe þioðen læt.
 þa toflupan.
 fona hī folætāð.
 luþan and fībbe.
 þæf zefepfīcīpēf.
 fpeonð-pæðenne.
 tīliað anpa zehpīlc.
 azen fīllan.
 populð-zefceafca.
 fīnnað betpeox hīm.
 oðþæt fīof eorðe.
 eall fōfpeorþeð.
 and eac fpa fame.

These things the Source and
 Spring of life and light
 The Lord of wielded might, by
 His will's right,
 Biddeth their bounds to
 keep,
 Until the Ever-living One
 makes burst
 The curbing bridle set on all
 at first,
 And so unreins the deep.

By rein and bridle in a hint I
 teach
 The waywardness of all things,
 each on each ;
 For, if the Ruler will'd
 The thongs to slacken, things
 would soon forsake
 All love and peace, and wilful
 evil make
 Instead of good fulfill'd.

Each after its own selfish will
 would strive,
 Till none of things on earth
 were left alive
 In such bewrestling stern ;
 And in like manner other
 things unseen
 Would be as if they never then
 had been,
 All brought to nought in
 turn.

But the same God, who meteth
 all things thus,
 Makes folk to be at peace with
 all and us,
 In friendship true and
 fast :

oðra ƷerƷearƷta.
 peopƷað him Ʒelfe.
 Ʒiðþan to nauhte.
 Ac Ʒe ilca Godes.
 Ʒe þ̅ eall metƷað.
 Ʒe Ʒerehð Ʒela.
 Ʒolca to Ʒomne.
 and mið ƷreondƷcipe.
 ƷæƷte ƷezaðƷað.
 Ʒeramað ƷinƷcipaƷ.
 Ʒibbe ƷemenƷeð.
 clænlice luƷe.
 ƷƷa Ʒe cƷæƷƷa eac.
 ƷereƷƷcipaƷ.
 ƷæƷte Ʒeramað.
 þæt hi hioƷa ƷreondƷcipe.
 ƷoƷð on Ʒymbel.
 unƷeoƷealde.
 Ʒreopa Ʒehealðað.
 Ʒibbe Ʒampade.
 Eala ƷiƷona Godes.
 ƷæƷ þiƷ moncýn.
 miclum ƷeræliƷ.
 ƷiƷ hioƷa mod-ƷeƷa.
 meahƷe peopþan.
 ƷƷaƷolƷæƷƷ ƷereahƷ.
 þuƷh þa ƷƷnonƷan meahƷ.
 and Ʒe enðebýrð.
 ƷƷa ƷƷa oðra ƷinƷ.
 populð ƷerƷearƷta.
 ƷæƷe hit la þonne.
 muƷƷe mið monnum.
 ƷiƷ hit meahƷe ƷƷa.

METRUM XII.¹

Se þe pille pýrcan.
 ƷæƷƷmbæƷe lonð.
 aƷio of þæm æceƷe.
 æƷeƷƷ Ʒona.

He knits together in a love
 most fond
 Unending wedlock, and the
 kindred bond
 For evermore to last.

So too, the skill'd All-worker
 well unites
 The fellowship of men in
 friendly rights,
 That they may live at
 peace,
 In simple truthfulness and
 single strength
 Thenceforth for ever of one
 mind, at length
 To make all evil cease.

O God All-conquering! this
 lower earth
 Would be for men the blest
 abode of mirth
 If they were strong in
 Thee,
 As other things of this world
 well are seen;
 O then, far other than they
 yet have been,
 How happy would men
 be!

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
 Well to bear a fruitful yield,

¹ Boet. lib. iii. metrum 1.—Qui serere ingenuum volet agrum,&c.

fearn and þornar.
 and fýrjar swa game riob.
 þa þe willað.
 þel hwearp ðerian.
 clænum hwæte.
 þý lær he cwa-lear.
 licge on þæm lande.
 Iþ leoda gehwæm.
 þiof oðru býren.
 efn behefu.
 þæt is þæt te þýnceð.
 þegna gehwælcum.
 hunizef bi-bweað.
 healfe þý gretre.
 zif he hwene ær.
 hunizef tearpe.
 bitref onbýrgeð.
 Bið eac swa game.
 monna æghwile.
 micle þý fægenra.
 liþef weðref.
 zif hine lýtle ær.
 gtorwar zerwonðað.
 and se gtearwa riub.
 norþan and earþan.
 Nænezum þuhte.
 bæz on þonce.
 zif riob ðimme niht.
 ær ofer eldum.
 ezejan ne brohte.
 swa þincð anra gehwæm.
 eorð-buendra.
 riob roðe zerælð.
 gýmle þe betere.
 and þý þýngumpe.
 þe he wita ma.
 hearðra henþa.
 heri adweozeð.
 Ðu meahc eac mýcle þý eð.
 on mod-gewan.
 goþa zerælþa.

Let him first pluck up and
 burn
 Thorns and thistles, furze and
 fern,
 Which are wont clean wheat
 to hurt,
 Lying lifeless in the dirt.

And this other likeness too
 Well behoves us all to view,
 Namely, that to those who eat
 Honeycomb, it seems more
 sweet,
 If a man before the tear
 Of honey, taste of bitter cheer.

So it falls, that all men are
 With fine weather happier far
 If a little while before
 Storms were spread the welkin
 o'er,
 And the stark wind, east by
 north,
 Lately rush'd in anger forth.

None would think the daylight
 dear
 If dim night they did not fear ;
 So, to every one of us,
 On the broad earth dwelling
 thus,
 Joy more joyous still is seen
 After troubles once have been.

Also, thine own mind to please,
 Thou shalt gain the greater
 ease,

ꝛꝛeotolori zecnapan.
 and to heopa cýððe.
 becuman riðþan.
 zif þu up atýhrð.
 æpeꝛt rona.
 and þu apýrtrpalart.
 of zepit-locan.
 leara zepæþa.
 ꝛpa ꝛpa lonðer-ceopl.
 of hir æcepe lýcð.
 ýfel weoð moniz.
 Siðþan ic þe ꝛecze.
 þæt þu ꝛꝛeotole meahc.
 roþa zepæþa.
 rona oncnapan.
 and þu æꝛpe ne ꝛecꝛt.
 ænizeꝛ þinzeꝛ.
 ofep þa ane.
 zif þu hi ealleꝛ onziteꝛt.

METRUM XIII.^m

Ic wille mid ziddum.
 zet zecýþan.
 hu se ælmihtiza.
 ealra zepcearta.
 bꝛýrð mid hir bꝛiðlum.
 bezð þiðer he wile.
 mid hir anpealðe.
 ze enðebýrð.
 punðorlice.
 pel zemetzað.
 haꝛað ꝛpa zehearoþað.
 heoꝛona wealbenð.
 utan befangen.
 ealla zepcearta.
 zepæpeð mid hir ꝛacentan.
 þæt hi apeðian ne maizon.
 þæt hi hi æꝛpe him.
 of arlepen.

And shalt go where true joys
 grow,
 If all false joys thou forego ;
 As ill weeds are pull'd with
 toil
 By the land-churl from the
 soil.

And hereafter, thee I tell,
 True joys there await thee
 well ;
 Ay and here, if these be first,
 Thou for nought beside wilt
 thirst,
 But all else shall fail to please
 If thou truly knowest these.

METRE XIII.

OF INWARD LIKINGS.

I will with songs make known
 How the Almighty still
 Bridles all things from His
 throne
 And bends them to His will,
 By His wielded might
 Set wonderfully right.

The Ruler of the skies
 Hath well girt all things so,
 Binding them in such strong
 ties,
 Aside they cannot go,
 And may not find the way
 Whereby to slip astray.

^m Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah puhta zehpīlc.
 ꝛꝛīzað to-heald.
 ſīðra zergeafta.
 ſꝛīðe onhelbed.
 ꝛīð þæſ zecýnðeſ.
 þe hi cýning engla.
 fæder æt fꝛýmðe.
 fæſte zetioðe.
 ſꝛa nu þīnza zehpīlc.
 þīðer-þearð funðað.
 ſīðra zergeafta.
 buzon ſumum englum.
 and moncýnne.
 þara micler to feola.
 popold-punienðra.
 ꝛīnð ꝛīð zecýnðe.
 Ðeah nu on lonðe.
 leon zemete.
 ꝛýnſume ꝛīht.
 þel atemeðe.
 hiſe maſiſter.
 miclum luſiſe.
 and eac onðræðe.
 ðozora zehpēlce.
 zif hit æfne zeraelð.
 þæt hio æniſeſ.
 bloðeſ onbýnſeð.
 ne þearf beorpa nan.
 þenan þære ꝛýnðe.
 þæt hio þel ſīðpan.
 hiſe taman healðe.
 ac ic tiohhie.
 þæt hio þæſ niſpan taman.
 nauht ne zehicſze.
 ac þone þīðan zepunan.
 þille zepencan.¹
 hiſe elðrena.
 onzīnð eopneſte.
 ſacentan ſlitān.
 ꝛýn zꝛymetiſan.

And each living thing
 On this crowded earth
 Firmly to the bent doth cling
 Which it had at birth
 From the Father's hand,
 King of Angel-land.

Thus each one we find
 Of beings in their turn,
 Save some bad angels and man-
 kind,
 Thitherward doth yearn ;
 But those too often force
 Against their nature's
 course.

A lioness may be such
 A tame and winsome beast,
 That she may love her master
 much,
 Or fear him, at the least ;
 But if she taste of gore
 She will be tame no more :

Let it not be thought
 That she will then be mild,
 But back to her old likings
 brought
 Be as her elders wild,
 In earnest break her
 chain,
 And rave and roar amain.

Will first her keeper bite,
 And then all else beside,

¹ Cott. zepencan.

and æperƿ abut.
 hipe aƿener.
 hureƿ hupde.
 and hraðe riðƿan.
 hæleþa ƿehpalcne.
 þe hio ƿehentan mæƿ.
 nele hio ƿoplætān.
 libbenðeƿ puht.
 neata ne monna.
 nimð eall þ hio ƿint.
 ðra ðoð puðu-ƿuƿlaƿ.
 þeah hi ƿel ƿien.
 tela atemebe.
 ƿiƿ hi on tƿeopum ƿeopþað.
 holte to miððeƿ.
 hraðe bioð ƿopƿepene.
 heopa lapeopaf.
 þe hi lanƿe æp.
 tƿydon ƿ temeðon.
 hi on tƿeopum ƿilbe.
 ealð-ƿecƿynbe.
 á ƿopð riðƿan.
 ƿillum ƿuniað.
 þeah him ƿolbe hƿilc.
 heopa lapeopa.
 liƿtum beoðan.
 þone ilcan mete.
 þe he hi æpop mið.
 tame ƿetebe.
 him þa tƿiƿu þincað.
 emne ƿpa meƿƿe.
 þæt hi þæƿ meƿeƿ ne necð.
 þincð him to þon ƿynƿum.
 þæt him ƿe ƿealð oncƿyð.
 þonne hi ƿehepað.
 hleoƿpum þpæƿðan.
 oðƿe ƿuƿelaƿ.
 hi heopa aƿne.
 ƿteƿne ƿtƿyriað.
 ƿtunað eal ƿeaboƿ.
 ƿel-ƿinƿum ƿanc.

Cattle or men, each living
 wight,
 Will seize, whate'er betide,
 All she can find will seize,
 Her ravening to appease.

So the wood finches too,
 Though timely tamed they
 be,
 If to the woods escaped anew,
 Again they flutter free;
 However train'd and
 taught,
 Their teachers then are
 nought:

But wilder evermore,
 They will not leave the
 wood,
 Though by their trainers, as
 of yore,
 Enticed by tempting food;
 So merry seem the trees,
 That meats no more may
 please.

All winsome then is found
 The wide weald sounding
 strong
 With other birds that sing
 around,
 And so these find their song,
 Stunning one's ears with
 noise
 Of their woodland joys.

puðu eallum oncrýð.
 Sƿa bið eallum tƿeopum.
 þe him on æpele bið.
 þæt hit on holte.
 hýhƿt zepeaxe.
 þeah þu hƿilcne boh.
 býge rið eorþan.
 he bið uppearþer.
 sƿa þu an forlæteƿt.
 riðu on pillan.
 pent on zecýnðe.
 Sƿa ðeð eac rið runne.
 þonne hio on riðe þeopþeð.
 ofeƿ miðne ðæg.
 mepe conðel.
 rýft on ofbæle.
 uncuðne þeg.
 nihteƿ zeneþeð.
 norð eft 7 eaƿt.
 elbum otepeð.
 bƿencð eorð-þarum.
 moƿzen mepe tophƿne.
 hio ofeƿ moncýn rtiðð.
 á uppearþer.
 oð hio eft cýmeð.
 þæp hiƿe ýfemeƿt bið.
 earð-zecýnðe.
 Sƿa sƿa ælc zerceafƿt.
 ealle mæzene.
 zeonð þaƿ riðan popuð.
 sƿiðað 7 hiðað.
 ealle mæzene.
 eft rýmle on lýt.
 rið hiƿ zecýnðer.
 cýmð to þonne hit mæg.
 Niƿ nu ofeƿ eorþan.
 ænezu zerceafƿt.
 þe ne rilne þæt hio.
 polðe cuman.
 to þam earðe.
 þe hio of becom.

Thus too, every tree,
 Grown high in its own soil,
 Though thou shalt bend its
 boughs to be
 Bow'd to the earth with toil,
 Let go, it upward flies
 At its free will to rise.

Thus also, when the sun,
 Great candle of the world,
 After the mid-day down doth
 run
 To unknown darkness hurl'd,
 Again she brings to earth
 Bright morn, north-east-
 ern birth.

Upward she ever goes,
 Up, to her highest place :
 So, every creature kindly grows
 According to its race,
 And strives with all its
 might
 To take its nature's right.

There is not now one thing
 Over this wide earth
 That doth not all its longings
 fling
 About its place of birth,
 And safely there find rest
 In God Almighty blest.

There is not one thing found
 Over this wide world

þæt iſ oprorƷner.
 and ecu Ʒeſt.
 þæt iſ openlice.
 ælmihtig God.
 Niſ nu ofep eorþan.
 æneƷu Ʒerceanſt.
 þe ne hƷearriƷe.
 ƷƷa ƷƷa hƷeol deð.
 on hiƷe reſſe.
 Ʒorþon hio ƷƷa hƷearfað.
 þæt hio eft cume.
 þæƷ hio æƷor þæƷ.
 þonne hio æƷeſt Ʒie.
 utan behƷerfeð.
 þonne hio ealleſ Ʒýrð.
 utan beceƷneð.
 hio Ʒeol eft don.
 þæt hio æƷi dýde.
 and eac Ʒeſan.
 þæt hio æƷor þæƷ.

METRUM XIV.^a

ÐƷæt bið þæm ƷeleƷan.
 Ʒopulð-ƷitſeƷe.
 on hiſ mode þe beƷ.
 þeah he micel aƷe.
 Ʒoldeſ Ʒ Ʒimma.
 and Ʒooda ƷehƷæƷ.
 æhta unƷim.
 and him mon eƷiƷen Ʒeyle.
 æƷhƷelce dæƷ.
 æceƷa þeƷenð.
 Ðeah þeſ miððan Ʒeapð.
 and þiſ manna cýn.
 Ʒý unðeƷ Ʒunnan.
 Ʒuð Ʒeſt Ʒ earſt.
 hiſ anƷalðe eall.
 unðeƷƷieðeð.
 ne moƷ he þaƷa hýƷſta.

But on itself with endless
 round
 It, like a wheel, is twirl'd,
 So turning to be seen
 As it before hath been :

For when at first it moves,
 Right round it turns amain ;
 And, where it once has gone,
 behoves
 To go that way again ;
 And as it was before,
 To be so evermore.

METRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
 A man of worldly mould,—
 Though he be gainful getter
 Of richest gems and gold,
 With every kind well filled
 Of goods in ripe array,
 And though for him be tilled
 A thousand fields a day ?
 Though all this middle-earth
 be
 Beneath his wealdom
 thrown,
 And men and all their worth
 be [own,
 South, east, and west, his

^a Boet. lib. iii. metrum 3.—Quamvis fluente dives auri gurgite, &c.

hiona ne læðan.
 of þiſſe populðe.
 puhƿe þon mare.
 hoþð-ƿerƿreona.
 þonne he hiþer brohte.
 Ða ſe ƿiſdom þa þiſ lioð
 aſunzen hæfðe. þa onzan
 he eft ſpellian and cƿæð.

METRUM XV.º

Ðeah hine nu.
 ſe ýrela unrihtƿiſa.
 Nepon cýnning.
 niſan ƿerƿerƿte.
 ƿlitegum ƿæðum.
 ƿundorlice.
 ƿolbe ƿeglenzðe.
 and ƿun-cýnnum.
 þeah he ƿæſ on populðe.
 ƿitena ƿehpelcum.
 on hiſ hiſ-ðazum.
 lað and unƿeorð.
 ſiepen-full.
 hræt ſe ſeonð ſƿa þeah.
 hiſ ðiorlingaſ.
 ðuzurum ſerƿte.
 ne mæz ic þeah ƿehýczan.
 hrý him on hiſe þorƿte.
 aþý ſæl þeran.
 þeah hi ſume hƿile.
 ƿecure butan cƿærftum.
 cýnninga ðýrezaſt.
 næpon hý þý ƿeorðpan.
 ƿitena ænegum.
 þeah hine ſe ðýriſa.
 ðo to cýnninge.
 hu mæz þ ƿerƿceaðriſ.
 ſcealc ƿepeccan.
 þæt he him þý ſelþa.
 ſie oððe þince.

He cannot of ſuch treasure,
 Away with him take aught,
 Nor gain a greater measure
 Than in his mind he brought.

Wisdom having ſung this lay,
 Again began his ſpell to ſay.

METRE XV.

NERO'S BASENESS.

Though Nero now himſelf, that
 evil king
 Unrighteous, in his new
 and glittering robe
 Deck'd wonderfully for ap-
 parelling
 With gold and gems and many
 a brightſome thing,
 Seem'd to be greateſt of
 this earthly globe,
 Yet to the wiſe man was he
 full of crime,
 Loathly and worthleſs in his
 life's daytime :

And though this fiend his
 darlings would reward
 With gifts of rank, my
 mind I cannot bring
 To ſee why he to ſuch ſhould
 grace afford :

Yet if ſome whiles a fooliſh
 king or lord
 Will chooſe the ſimple all
 the wiſe above,
 A fool himſelf, to be by fools
 ador'd,
 How ſhould a wiſe man reckon
 on his love ?

º Boet. lib. iii. metrum 4.—Quamvis ſe Tyrio ſuperbus oſtro, &c.

METRUM XVI.^p

Se þe wille anwald aȝon.
 þonne ſceal he æþerƿ tilian.
 þæt he hiſ ſelƿer.
 on ſeƿan aȝe.
 anwald innan.
 þý læſ he æfne ſie.
 hiſ unþearum.
 eall unþerþýðeð.
 ađo of hiſ mode.
 miſlicra ſela.
 þara ýmbhogona.
 þe him unnet ſie.
 læte ſume hpile.
 ſiofunga.
 and eſmþa þinna.
 Deah him eall ſie.
 þer miððan ȝearð.
 ſra ſra mepe-ſcneamar.
 utan belicȝað.
 on æht ȝiſen.
 efne ſra wíðe.
 ſra ſra þermeſc nu.
 an iȝlonð liȝð.
 ut on ȝaprecȝ.
 þær nænȝu bið.
 niht on ſumera.
 ne þuhte þon ma.
 on ſintra ðæȝ.
 toteled tidum.
 þæt iſ Tile haeten.
 þeah nu anra hpa.
 ealler þealde.
 þær iȝlanðer.
 and eac þonan.
 oð Indear.
 earce-þearðe.
 þeah he nu þ eall.
 aȝan mote.

METRE XVI.

OF SELF-RULE.

He that wiſhes power to win,
 Firſt muſt toil to rule hiſ
 mind,
 That hiſſelf the ſlave to ſin
 Selfiſh luſt may never bind :

Let hiſt haſte to put away
 All that fruitleſſ heap of
 care :

Ceaze awhile thy ſighs to-day,
 And thyſelf from ſorrow
 ſpare.

Though to hiſt this middle-
 earth
 For a garden all be given,
 With the ſea-ſtream round its
 girth,
 Eaſt and weſt the width of
 heaven ;

From that iſle which lies out-
 right
 Furtheſt in the Weſtern
 ſpray,
 Where no ſummer ſees a
 night,
 And no winter knows a day ;

Though from this, far Thule's
 iſle,
 Even to the Indian Eaſt,
 One ſhould rule the world
 awhile,
 With all power and might
 increaſ'd,

^p Boet. lib. iii. metrum 5.—Qui ſe uolet eſſe potentem, &c.

hƿý bidd hƿ anƿald.
 auhte þý mara.
 zif he riðþan nah.
 hƿ relfer zeƿeald.
 inzeþancer.
 and hine eornerete.
 þel ne beƿarenað.
 ƿorðum 7 ðædum.
 rið þa unþearaƿ.
 þe þe ýmb ƿƿeacað.

METRUM XVII.^a

Ðæt eorðƿaran.
 ealle hæfðen.
 ƿold-buende.
 ƿuman zelicne.
 hi of anum tƿæm.
 ealle comon.
 ƿepe 7 ƿife.
 on ƿoruld innan.
 and hi eac nu zet.
 ealle zelice.
 on ƿoruld cumað.
 plance 7 heane.
 niƿ þ nan ƿundor.
 ƿorþæm ƿitan ealle.
 þæt an God iƿ.
 ealra zerceafra.
 ƿrea moncýnner.
 fæðer and ƿeippenð.
 ƿe þære ƿunnan leoht.
 ƿeleð of heofonum.
 monan 7 þýrum¹ mærum
 ƿteorþum.
 ƿe zerceop men on eorþan.
 and zeramnade.
 ƿaple to lice.
 æt ƿuman æreƿt.

How shall he seem great or
 strong
 If himself he cannot save,
 Word and deed against all
 wrong,
 But to sin is still a slave ?

METRE XVII.

TRUE GREATNESS

All men and all women on
 earth
 Had first their beginning
 the same,
 Into this world of their birth
 All of one couple they came :
 Alike are the great and the
 small ;
 No wonder that this should
 be thus ;
 For God is the Father of all,
 The Lord and the Maker of
 us.
 He giveth light to the sun,
 To the moon and the stars
 as they stand ;
 The soul and the flesh He
 made one,
 When first He made man
 in the land.
 Well-born alike are all folk
 Whom He hath made under
 the sky ;

^a Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

¹ Cott. þýr.

folc under polcnum.
 emn æþele ƷerƷeop.
 æƷhƷilcne mon.
 Þrý Ʒe þonne æfræ.
 ofeþ oðre men.
 ofeþmobiƷen.
 buton andreorþe.
 nu Ʒe unæþelne.
 æniƷ ne metað.
 Þrý Ʒe eop for æþelum.
 up ahebben nu.
 On þæm mode bið.
 monna ƷehƷilcum.
 þa riht æþelo.
 þe ic þe recce ýmb.
 naleſ on þæm flærce.
 folb-buendra.
 Ac nu æƷhƷilc mon.
 þe mið ealle bið.
 hiƷ unþearum.
 underþieðeð.
 he forlæt æreſt.
 liſeſ frum-ſcearst.
 and hiƷ aƷene.
 æþelo ſpa ſelſe.
 and eac þone fæder.
 þe hine æt fruman ƷerƷeop.
 forþæm hine anæþelað.
 ælmihtig God.
 þæt he unæþele.
 á forð þanan.
 þýrð on þeorulde.
 to pulþre ne cýmð.

METRUM XVIII.^r

Eala þ̅ Ʒe ýpla.
 unrihta Ʒeðeð.
 þapa þilla.
 poh-hæmeteſ.

Why then on others a yoke
 Now will ye be liſting on
 high?
 And why be ſo cauſeſſy
 proud,
 As thus ye find none are ill-
 born?
 Or why, for your rank, from
 the crowd
 Raiſe yourſelves up in ſuch
 ſcorn?
 In the mind of a man, not his
 make,
 In the earth-dweller's heart,
 not his rank,
 Is the nobleneſſ whereof I
 ſpake,
 The true, and the free, and
 the frank.

But he that to ſin is in thrall,
 Ill-doing wherever he can,
 Hath left the firſt life-ſpring
 of all,
 His God, and his rank as a
 man:

And ſo the Almighty down-
 hurl'd [ſin,
 The noble diſgraced by his
 Thenceforth to be mean in the
 world, [win.
 And never more glory to

METRE XVIII.

OF SINFUL PLEASURE.

Alas! that the evil unrighteous
 hot will

^r Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

þæt he mid ealle zedþæfð.
 anra zehþylceſ.
 monna cýnneſ.
 moð fulneah þon.
 hþæt ſio pilbe beo.
 þeah þiſ ſie.
 anunza ſceal.
 eall ſoppeorþan.
 zif hio ýppinza.
 apuht ſcíngeð.
 ſpa ſceal ſapla zehþilc.
 ſiðþan loſian.
 zif ſe lichoma.
 ſoplegan peopþeð.
 unriht-hæmede.
 bute him ær cume.
 hreop to heortan.
 ær he hionan þende.

METRUM XIX.*

Eala þ̅ iſ heſiſz dýſiſz.
 hýzeð ýmbe ſe þe pile.
 and ſſecenlic.
 ſiſpa zehþilcum.
 þæt þa earman men.
 mid ealle zedþæleð.
 of þæm rihtan þeze.
 ſecene alædeð.
 Þræþer ze pillen.
 on puða ſecan.
 zolb þæt þeade.
 on znenum triorum.
 Ic þat ſpa þeah.
 þæt hit ſitena nan.
 þider ne ſeceð.
 ſopþæm hit þær ne þexð.
 ne on pinzeapudum.
 plitige zimmaſ.
 Þþý ze nu ne ſettan.

Of lawlessly wanton desire
 should still
 Be a plague in the mind of
 each one!

The wild bee shall die in her
 stinging, though shrewd,
 So the soul will be lost if the
 body be lewd,
 Unless, ere it wend hence, the
 heart be imbued
 With grief for the deed it
 hath done.

METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,
 Let him think it out who
 will,
 And a danger passing great
 Which can thus allure to ill
 Careworn men from the
 right way,
 Swiftly ever led astray.
 Will ye seek within the wood
 Red gold on the green trees
 tall?
 None, I wot, is wise that could,
 For it grows not there at all:
 Neither in wine-gardens
 green
 Seek they gems of glitter-
 ing sheen.

* Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on fume dune.
 firc net eorpu.
 þonne eop fon lýrteð.
 leax oððe cýþeþan.
 Æe zeliçort þincð.
 þæt te ealle þiten.
 eorð-buende.
 þoncol-mode.
 þæt hi þær ne fint.
 Ðræþer ze nu pillen.
 þeþan mið hundum.
 on realtne jæ.
 þonne eop þecan lýrt.
 heorotaſ 7 himða.
 þu zehýczan meahc.
 þæt ze pillað þa.
 on puða þecan.
 oftop micle.
 þonne ut on jæ.
 Iſ þ þundorlic.
 þæt þe þitan ealle.
 þæt mon þecan þeal.
 be jæ-þaroðe.
 and be ea-ofþum.
 æþele zimmar.
 hþite and þeaðe.
 and hþa zehþær.
 Ðræt hi eac þiton.
 hþær hi ea-fircar.
 þecan þurþan.
 and ſþýlcþa þela.
 þeopulb-þelena.
 hi þ þel ðoð.
 zeopnfulle men.
 zeapa zehþilc.
 ac þ iſ eapmlicort.
 ealpa þinza.
 þæt þa ðýreþan fint.
 on zebþolan þorþene.
 eþne ſþa blinde.
 þæt hi on þþeorþum ne mazon.

Would ye on some hill-top set,
 When ye list to catch a trout
 Or a carp, your fishing net?
 Men, methinks, have long
 found out
 That it would be foolish
 fare,
 For they know they are
 not there.

In the salt sea can ye find,
 When ye list to start and
 hunt
 With your hounds, the hart or
 hind?
 It will sooner be your wont
 In the woods to look, I
 wot, [are not.
 Than in seas where they

Is it wonderful to know
 That for crystals red or
 white,
 One must to the sea-beach go,
 Or for other colours bright,
 Seeking by the river side
 Or the shore at ebb of
 tide?

Likewise, men are well aware
 Where to look for river-fish,
 And all other worldly ware
 Where to seek them when
 they wish;
 Wisely careful men will
 know
 Year by year to find them
 so.

But of all things 'tis most sad
 That the foolish are so blind,
 So besotted and so mad
 That they cannot surely find

eaðe gecnapan.
 hræp þa ecan ȝooð.
 ȝoþa ȝerælpā.
 ȝindon ȝehýðða.
 ȝorþræm hī æfpe ne lýrt.
 æfter ȝrýman.
 ȝecan þa ȝerælpā.
 ȝenað ȝampȝre.
 þæt hī on þīr lænan mæȝen.
 lýfe ȝindan.
 ȝoþa ȝerælpā.
 þæt īf ȝelfa ȝooð.
 Ic nat hu ic mæȝe.
 næniȝe þinȝa.
 ealler ȝra ȝriðe.
 on ȝefan minum.
 hīoþa ðýriȝ tælan.
 ȝra hit me ðon lýrteð.
 ne ic þe ȝra ȝreotole.
 ȝerecȝan ne mæȝ.
 ȝorþræm hīȝ¹ ȝint eapman.
 and eac ðýȝeȝpan.
 unȝeræliȝpan.
 þonne ic þe ȝecȝan mæȝe.
 þi pilnað.
 ȝelan and æhta.
 and ȝeorðȝeȝer.
 to ȝepinnanne.
 þonne hī habbað þæt.
 hīoþa hīȝe ȝeceð.
 penað þonne.
 ȝra ȝepitcleafe.
 þæt hī þa ȝoþan.
 ȝerælpā hæbben.

Where the ever-good is
 nigh
 And true pleasures hidden
 lie.

Therefore, never is their strife
 After those true joys to
 spur;

In this lean and little life
 They half witted deeply err,
 Seeking here their bliss
 to gain,
 That is, God Himself, in
 vain.

Ah! I know not in my thought
 How enough to blame their
 sin,

Nor so clearly as I ought
 Can I show their fault within,
 For, more bad and vain
 are they,
 And more sad than I can
 say.

All their hope is to acquire
 Worship, goods, and worldly
 weal;

When they have their mind's
 desire

Then such witless joy they
 feel,

That in folly they believe
 Those true joys they then
 receive.

¹ Cott. lit.

METRUM XX.[†]

Eala min Drihten.
 þæt þu eart ælmihtig.
 micel mobilic.
 mærfum gefræge.
 and pundorlic.
 ritena gehwylcum.
 Ðræt þu ece God.
 ealra gefcearta.
 pundorlice.
 þel gefceope.
 ungerpenlica.¹
 and eac swa game.
 gerpenlica.
 forþe pealberc.
 fciþra gefcearta.
 mid gefceadriþum.
 mæzne 7 cræfte.
 Ðu þýrne middan gearð.
 from fuman æperc.
 forð oð ende.
 tidum toðælberc.
 swa hit zetæforc þær.
 endebýrberc.
 þæt hi æghræþer.
 ge arfarað.
 ge eftcumað.
 Ðu þe unftilla.
 azna gefcearta.
 to þinum willan.
 riþlice artyperc.
 and þe felf punærc.
 riðe ftille.
 unanpendenlic.²
 á forð fimle.
 niþ nan mihtizra.
 ne nan mæþra.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty,
 great and wise,
 Well seen for mighty works,
 and marvellous
 To every mind that knows thee,
 Ever Good!
 Wondrously well all creatures
 Thou hast made,
 Unseen of us or seen; with
 softest band
 Of skilful strength thy brighter
 beings leading.
 Thou from its birth forth
 onward to its end
 This middle-earth by times
 hast measured out
 As was most fit; that orderly
 they go
 And eft soon come again. Thou
 wisely stirrest
 To thine own will thy changing
 unstill creatures,
 Unchangeable and still thyself
 for ever!
 No one is mightier, greater
 than Thou art,
 No one was made thine equal:
 need was none,

[†] Boet. lib. iii. metrum 9.—O qui perpetuâ mundum ratione gubernas, &c.

¹ Cott. ungerpenlica. ² Cott. unanpendenlica

forð fimle.

ne geonð ealle þa zerceart.
 efnlica þin.
 ne þe æniz neð-þearf næf.
 æfre ziet ealpa.
 þara peorca.
 þe þu zerophht haraft.
 ac mid þinum pillan.
 þu hit porhter eall.
 and mid anpalde.
 þinum azenum.
 peorulde zerophhtert.
 and puhta zehpæt.
 þeah þe nænezū.
 neð-þearf þære eallpa.
 þara mærfþa.
 Iƿ þ̅ micel zecýnð.
 þiner zoodeƿ.
 þencð ýmb fe þe pile.
 foƿþon hit iƿ eall an.
 ælcef þinczer.
 þu ƿ þ̅ þin zoob.
 hit iƿ þin azen.
 foƿþæm hit niƿ¹ utan.
 ne com auht to þe.
 Ac ic zeorne pat.
 þæt þin zoobneƿ iƿ.
 ælmihtiz zoob.
 eall mid þe feƿfum.
 Þit iƿ ungelic.
 upum zecýnde.
 uƿ iƿ utan cýmen.
 eall þa þe habbað.
 zooba on zrundum.
 foƿom Gode feƿfum.
 Næft þu to ænezum.
 andan zenumenne.
 foƿþam þe nan þinƿ niƿ.
 þin zelica.
 ne huƿu æniz.
 ælcƿæftizne.

Of all these works which Thou
 hast wrought, to Thee ;
 But, at the willing of thy
 power, the world
 And everything within it didst
 thou make,
 Without all need to Thee of
 such great works.
 Great is Thy goodness,—think
 it out who will ;
 For it is all of one, in every-
 thing,
 Thou and Thy good ; Thine
 own ; not from without ;
 Neither did any goodness come
 to Thee :
 But, well I know, Thy good-
 ness is most good
 All with Thyself: unlike to us
 in kind ;
 To us, from outwardly, from
 God Himself,
 Came all we have of good in
 this low earth.
 Thou canst not envy any ;
 since to Thee
 Nothing is like, nor any higher
 skilled ;
 For Thou, All Good, of Thine
 own thought didst think,
 And then that thought didst
 work. Before Thee none
 Was born, to make or unmake
 anything,

¹ Cott. hiƿ.

forþæm þu eal Ʒooð.
 anef ƷeþeahƷe.
 þinef ƷeþohƷeƷƷ
 and hi þa ƷoþhƷeƷƷ.
 næf æƷoþ þe.¹
 æneƷu ƷeƷceafƷ.
 þe auht oððe nauht.
 auþer Ʒoþhte.
 Ac þu butan býrne.
 bƷeƷo moncýnnef.
 æl ælmihtig Ʒooð.
 eall ƷeƷoþhƷeƷƷ.
 þing þeaple Ʒooð.
 eapƷ þe Ʒelfa.
 þæt hehƷte Ʒooð.
 ÐƷæt þu halig fæðeƷ.
 æƷƷeƷ þinum Ʒillan.
 ƷoƷulð ƷeƷceope.
 þiƷne miððan Ʒeapð.
 meahƷum þinum.
 Ʒeopada ÐƷihten.
 ƷƷa þu ƷoðeƷƷ Ʒelf.
 and mið þinum Ʒillan.
 ƷealðeƷƷ eallef.
 forþæm þu Ʒoþa Ʒooð.
 Ʒelfa ðæleƷƷ.
 Ʒooða æƷhƷilc.
 forþæm þu Ʒeapa æƷ.
 ealle² ƷeƷceafƷa.
 æƷeƷƷ ƷeƷceope.
 ƷƷiðe Ʒelice.
 ƷumeƷ hƷæþne þeah.
 unƷelice.
 nemðeƷƷ eall ƷƷa þeah.
 mið ane noman.
 ealle toƷæðeƷe.
 ƷoƷulð unðeƷ ƷoƷcnum.
 ÐƷæt þu ƷulðeƷƷ Ʒooð.
 þone anne naman.
 eƷƷ toðælðeƷ.

But Thou without a model
 madest all,
 Lord God of men, Almighty,
 very good,
 Being Thyself of all the highest
 good!
 Thou, Holy Father, Thou, the
 Lord of Hosts,
 After Thy will, and by Thy
 power alone,
 The world, this midway gar-
 den, didst create;
 And by Thy will, as now Thy
 wisdom would,
 Wielded it all! For Thou, O
 God of truth,
 Long time of old didst deal out
 all good things,
 Making thy creatures mainly
 well alike,
 Yet not alike in all ways; and
 didst name
 With one name all together all
 things here,
 "The World under the clouds."
 Yet, God of glory,
 That one name, Father, Thou
 didst turn to four:
 The first this Earth-field; and
 the second water;
 Shares of the world: third fire,
 and fourth, air:
 This is again the whole world
 all together.

¹ Cott. næf apopþe.² Cott. ealla.

fæder on feoper.
 pær þara folde an.
 and pæter oþer.
 forulbe ðæler.
 and fýr iþ þriðde.
 and feoperðe lýft.
 þæt iþ eall feoruld.
 eft tozædere.
 Ðabbað þeah þa feoper.
 frum-ftol hiora.
 æghwile hiora.
 azenne ftebe.
 þeah anþa hwile.
 wið oþer fwe.
 miclum gemenzeð.
 and mid mæzne eac.
 fæder ælmihtiger.
 fæfte gebunden.
 gefwilece.
 forfte tozædere.
 mid bebode þine.
 bilewit fæder.
 þæt te heora ænig.
 oþres ne dorfte.
 mearc oferzangan.
 for metodes ege.
 ac geðweorod firt.
 þeznar tozædere.
 cýninges ceman.
 cele wið hæto.
 þæt wið driþzum.
 rinnað hwæþre.
 pæter 7 eorðe.
 þæftmar þrenzað.
 þa firt on gecýnde.
 cealða ba tra.
 pæter þæt 7 cealð.
 þanzar ýmbe-liczað.
 eorðe æl gþeno.
 eac hwæþre cealð lýft.
 iþ gemenzeð.

Yet have these four each one
 his stead and stool,
 Each hath its place; though
 much with other mixt;
 Fast by Thy might, Almighty
 Father, bound,
 Biding at peace, and softly
 well together,
 By Thy behest, kind Father!
 so that none
 Durst overstep its mark, for
 fear of Thee,
 But willing thanes and war-
 riors of their king
 Live well together, howsoever
 strive
 The wet with dry, the chilly
 with the hot.
 Water and Earth, both cold in
 kind, breed fruits:
 Water lies wet and cold around
 the field.
 With the green earth is min-
 gled the cold air,
 Dwelling in middle place: it
 is no wonder
 That it be warm and cold, blent
 by the winds,
 This wide wet tier of clouds;
 for, in my judgment,
 Air hath a midway place, 'twixt
 earth and fire,
 All know that fire is uppermost
 of all

forþæm hio on miððum punað	Over this earth, and ground is
nīf þ nan pundor.	nethermost.
þæt hio ſie pearm 7 ceald.	Yet is this wonderful, O Lord
þæt polcnef tier.	of Hosts,
winde zeblonden.	Which by thy thought thou
forþæm hio īf on miðle.	workest, that distinctly
mine zefræze.	Thou to Thy creatures settest
fýrfeſ 7 eorþan.	mark and bound
Fela monna þat.	And dost not mingle them :
þæt te ýfemeſt īf.	the wet cold water
eallra zerceafta.	Thou fixest it the fast earth for
fýr ofer eorþan.	a floor ;
folde neoþemeſt.	For that itself, unstill, and
īf þæt pundorlic.	weak, and soft
ſeroda Drihten.	Alone would widely wander
þæt þu mið zepeahte.	everywhere,
þinum fýrceft.	Nor, well I wot it sooth, could
þæt þu þæm zerceaftum.	ever stand.
ſpa zerceaðlice.	But the earth holds and swills
meaſce zeretteſt.	it in some sort,
and hī ne menzberſt eac.	That through such sipping it
þæt þu þæm þættepe.	may afterward
þætum 7 cealðum.	Moisten the aëry-lift: then
folðan to folpe.	leaves and grass
færte zeretteſt.	Yond o'er the breadth of Bri-
forþæm hit unſtille.	tain blow and grow,
æzhrīðer folde.	Its praise of old. The cold
ſīde toſcſpan.	earth bringeth fruits
þac and hneſce.	More marvellously forth, when
ne meahte hit on him ſelfum.	it is thawed
foð ic zeape þat.	And wetted by the water :
æfpe zerandan.	if not so,
ac hit ſio eorðe.	Then were it dried to dust, and
hilt 7 ſpelzeð eac.	driven away
be ſumum ðæle.	
þæt hio ſiðþan mæz.	
for þæm fýpe þeorþan.	
zeleht lýftum.	
forþæm leaf 7 zærf.	
bræð zeonð Bretene.	
blopeð 7 zropeð.	

eldum to ape.
 Eorðe þio cealde.
 þrenzð þærta þela.
 þundorlicra.
 þorþæm hio mið þæm þætere.
 þeorþað zepareneð.
 zif þ nære.
 þonne hio þære.
 þorþruozob to durte.
 and todrifen riðþan.
 riðe mið þinde.
 þra nu þeorþað ofe.
 axe zionð eorþan.
 eall toblapen.
 Ne meahce on þære eorþan.
 apuht libban.
 ne puhte þon ma.
 þætreþ þrucan.
 oneapdian.
 æniçe cræfte.
 þor cele anum.
 zif þu cýning engla.
 rið fýpe hþæt-hþuzu.
 þolban 7 lazu-þream.
 ne menzþeþe tozæþeþe.
 and zemetzodeþe.
 cele 7 hæto.
 cræfte þine.
 þæt þ fýp ne mæz.
 þolban 7 mepe-þream.
 blate þorþærnan.
 þeah hit rið ba tra þie.
 þæfte zefezed.
 þæþer eald zepoþe.
 ne þincð me þ þundur.
 puhte þe læffe.
 þæt þiof eorðe mæz.
 and ezor-þream.
 þra ceald zefceafte.
 cræfta nane.
 ællef adþærþan.

Wide by the winds; as often
 ashes now
 Over the earth are blown: nor
 might on earth
 Aught live, nor any wight by
 any craft
 Brook the cold water, neither
 dwell therein,
 If Thou, O King of Angels,
 otherwhile
 Mingledst not soil and stream
 with fire together;
 And didst not craft-wise mete
 out cold and heat
 So that the fire may never
 fiercely burn
 Earth and the sea-stream,
 though fast linked with both,
 The Father'swork of old.
 Nor is, methinks,
 This wonder aught the less,
 that earth and sea
 Cold creatures both, can by no
 skill put out
 The fire that in them sticks,
 fix'd by the Lord.
 Such is the proper use of the
 salt seas
 Of earth and water and the
 welkin eke,
 And even of the upper skies
 above.
 There, is of right the primal
 place of fire;

þæt þ̄ him on innan ꝛticað.
 fýr̄eꝝ zeꝛeꝝeð.
 mið f̄nean cræꝛte.
 þæt iꝛ aꝝen cræꝛt.
 eaꝝop-ꝛtneameꝛ.
 pætr̄eꝝ 7 eorþan.
 and on polcnum eac.
 and efne ꝛpa ſame.
 uppe ofeꝛ roðere.
 Donne iꝛ þæꝛ fýr̄eꝝ.
 f̄rum-ꝛtol on riht.
 earð ofeꝛ eallum.
 oðrum zeꝛceaꝛtum.
 zeꝛepenlicum.
 zeonð þ̄rne ſiðan 7ꝛund.
 þeah hit rið ealle¹ ꝛie.
 eft zemenzed.
 peopulð-zeꝛceaꝛta.
 þeah paldan ne mot.
 þæt hit æniꝝe.
 eallunga foꝛðo.
 buton þæꝛ leaꝛe.
 þe uꝛ þ̄iꝛ liꝛ tiode.
 þæt iꝛ 7e eca.
 and 7e ælmihtiga.
 Eorðe iꝛ heꝛiꝝne.
 oðrum zeꝛceaꝛtum.
 þicpe zeþruen.
 foꝛþæm hiø þ̄raꝝe ꝛtoð.
 ealpa zeꝛceaꝛta.
 unðer niþemæꝛt.
 buton þæm roðere.
 þe þaꝛ ſuman zeꝛceaꝛt.
 æꝝhpýlce ðæꝝe.
 utan ýmhpýꝛꝛfeð.
 and þeah þæꝛe eorþan.
 æꝛpe ne oðꝛineð.
 ne hiꝛe on nanpe ne mot.
 neap þonne on oðꝛe.
 ꝛtoꝛe zeꝛtæppan.

Its birthright over all things
 else we see
 Throughout the varied deep,
 though mixt with all
 Things of this world,
 it cannot over one
 Rise to such height as to de-
 stroy it quite ;
 But by His leave who shaped
 out life to us
 The Ever-living, and Almighty
 One.
 Earth is more heavy and more
 thickly pack'd
 Than other things ; for that it
 long hath stood
 Of all the nethermost : saving
 the sky
 Which daily wafteth round
 this roomy world,
 Yet never whirleth it away,
 nor can
 Get nearer anywhere than
 everywhere,
 Striking it round-about, above,
 below,
 With even nearness whereso-
 e'er it be.
 Each creature that we speak of
 hath his place
 Own and asunder, yet is mixt
 with all.
 No one of them may be with-
 out the rest,

¹ Cott. ealla.

ƿƿriceð ýmbutan.
 ufane 7 neoþane.
 efen neah zehƿæþer.
 æzhpilc zerceafƿ.
 þe þe ýmb ƿƿrecað.
 hæfð hiƿ azenne.
 eapð on ƿunþƿan.
 bið þeah ƿið þæm oðrum.
 eac zemengeð.
 Ne mæz hiƿa æniȝ.
 butan oðrum bion.
 þeah hi unƿreotole.
 ƿomob eapðien.
 ƿƿa nu eopðe 7 ƿæƿer.
 eapfoð tæcne.
 unƿiƿra zehƿæm.
 ƿuniað on fýre.
 þeah hi ƿint an.
 ƿreotole þæm ƿiƿum.
 Iƿ þ̅ fýƿ ƿƿa ƿame.
 fæƿƿ on þæm ƿæƿre.
 and on ƿtanum eac.
 ƿtille zehedeð.
 eapfoð hape iƿ.
 hpæþre þæƿ hafað.
 fæðer engla.
 fýƿ zebunden.
 efne to þon fæƿƿe.
 þæt hit ƿiolan ne mæz.
 eft æt hiƿ eðle.
 þæƿ þ̅ oþer fýƿ.
 up oþer eall þiƿ.
 eapð fæƿƿ ƿuniað.
 ƿona hit ƿoplæteð.
 þaƿ lænan zerceafƿ.
 mið cele oþerƿcumen.
 zic hit on cýððe zepiƿ.
 and þeah ƿuhta zehpilc.
 ƿilnað þiðer-þeapð.
 þæƿ hiƿ mæzðe bið.
 mæƿƿ ætzæðre.

Though dwelling all together
 mixedly:
 As now the earth and water
 dwell in fire,
 A thing to the unlearned hard
 to teach,
 But to the wise right clear:
 and in same sort
 Fire is fast fixt in water, and
 in stones
 Still hidden away and fixt,
 though hard to find.
 Yet thitherward the Father of
 angels hath
 So fastly bound up fire, that it
 may
 Never again get back to its
 own home
 Where over all this earth sure
 dwells the fire.
 Soon would it leave this lean
 world, overcome
 Of cold, if to its kith on high
 it went;
 Yet everything is yearning
 thitherward
 Where its own kindred bide
 the most together.
 Thou hast established, through
 Thy strong might,
 O glorious King of Hosts,
 right wondrously
 The earth so fast, that it on
 either half

Ðu ƷeƷtaþoladeƷt.
 þuƷh þa ƷtƷonƷan meahƷ.
 ƷeƷoda Ʒulþor cýnning.
 Ʒunþorlice.
 eorþan ƷƷa ƷæƷte.
 þæt hio on ænige.
 healfe ne helþeð.
 ne mæg hio hiþer ne þiþer.
 ƷiƷan þe ƷƷiþor.
 þe hio Ʒýmle ðýþe.
 ÐƷæt hi þeah eorþliceƷ.
 auht ne halþeð.
 iƷ þeah eƷn eðe.
 up and of ðune.
 to feallanne.
 Ʒolþan þiƷƷe.
 þæm anlicoƷt.
 þe on æƷe bið.
 Ʒioleca on miðþan.
 Ʒliþeð hƷæþƷe.
 æƷ ýmbutan.
 ƷƷa Ʒtenc eall þeopulþ.
 Ʒtille on tille.
 ƷƷeamar ýmbutan.
 laƷu-þloða Ʒelac.
 lýƷte Ʒ tunƷla.
 and Ʒio ƷeƷe Ʒcell.
 ƷeƷiþeð ýmbutan.
 ðoƷora ƷehƷilce.
 ðýþe lanƷe ƷƷa.
 ÐƷæt þu þioða Ʒoð.
 þƷieƷalþe on uƷ.
 Ʒaþle ƷeƷetteƷt.
 and hi Ʒiðþan eac.
 ƷtýƷeƷt and tihƷeƷt.
 þuƷh þa ƷtƷonƷan meahƷ
 þæt hiƷe þý læƷƷe.
 on þæm lýtlan ne bið.
 anum ƷinƷƷe.
 þe hiƷe on eallum bið.
 þæm lichoman.

Heeeth not over, nor can
 stronger lean
 Hither or thither, than it ever
 did.
 Since nothing earthly holds it,
 to this globe
 'Twere easy up or down to fall
 aside,
 Liketh to this, that in an egg
 the yolk
 Bides in the middle, though
 the egg glides round.
 So all the world still standeth
 on its stead
 Among the streams, the meet-
 ing of the floods :
 The list and stars and the clear
 shell of heaven
 Sail daily round it, as they
 long have done.
 Moreover, God of people, Thou
 hast set
 A threefold soul in us, and
 afterward
 Stirrest and quick'nest it with
 Thy strong might
 So that there bideth not the
 less thereof
 In a little finger than in all the
 body.
 Therefore a little before I
 clearly said
 That the soul is a threefold
 workmanship

forþæm ic lýtle æp.
 ꝥeotole ꝥæðe.
 þæt ƿio ƿapł ƿæpe.
 þƿieƿalð ƶerċeafƿ.
 þezna ƶehƿilċef.
 forþæm uðƿitan.
 ealle ƶezzað.
 þæt te an ƶecýnð.
 ælcƿe ƶaule.
 ýꝥꝥunz ƿæpe.¹
 oþer ƿilnunz.
 iƿ ƿio þƿiððe ƶecýnð.
 þæm tƿæm betere.
 ƿio ƶerċeaðƿiƿner.
 Niƿ þ̅ ƿcanðlic cƿæfƿ.
 forþæm hit næniƶ haƿað.
 neat buton monnum.
 hæfð þa oþra tƿa.
 unƿim ƿuhta.
 hæfð þa ƿilnunza.
 ƿel hƿilc neten.
 and þa ýꝥꝥunza.
 eac ƿƿa ƶelfe.
 forþý men habbaðð.
 ƶeonð miððan ƶeapð.
 eopð-ƶerċeafƿa.
 ealle² oþerþunzen.
 forþæm þe hi habbaðð.
 þæƿ þe hi nabbaðð.
 þone ænne cƿæfƿ.
 þe þe æƿ nemdon.
 ðio ƶerċeaðƿiƿner.
 ƶceal on ƶehƿelcum.
 þæpe ƿilnunze.
 ƿalðan ƶemle.
 and iƿꝥunze.
 eac ƿƿa ƶelfe.
 hio ƶceal mið ƶeþeahƿe.
 þezner mode.
 mið andzite.

In every man :
 because the wise all say
 That ire is one whole part in
 every soul ;
 Another, lust ; another and the
 third
 Far better than these twain,
 wise-mindedness :
 This is no song-craft ; for only
 man
 Hath this, and not the cattle :
 the other two
 Things out of number have as
 well as we ;
 For ire and lust each beast
 hath of itself.
 Therefore have men, through-
 out this middle-sphere
 Surpassed Earth's creatures
 all ; for that they have
 What these have not, the one
 good craft we named.
 Wise - mindedness in each
 should govern lust
 And ire, and its own self ; in
 every man
 With thought and understand-
 ing ruling him.
 This is the mightiest mainstay
 of man's soul,
 The one best mark to sunder
 it from beasts.
 Thou mighty King of peoples,
 glorious Lord,

¹ Cott. ýꝥꝥunzepe.² Cott. ealla.

ealler þalþan.
 hio is þæt mæſte mægen.
 monner ſaule.
 and ſe ſeleſta.
 ġundor cſæſta.
 Þæt þu þa ſaule.
 ġigora þalþenð.
 þeoda þrým-cýning.
 þur ſerſeope.
 þæt hio hſearþode.
 on hipe ſelſpe.
 hipe utan ýmb.
 ġpa ġpa eal ðeð.
 ġune ġriſte roðor.
 þecene ýmbġriþeð.
 ðozora zehilce.
 Ðrihtner meahctum.
 þiſne miððan zearð.
 Ðpa ðeð monner ſaul.
 hſeole zelicorſ.
 hſærfeð ýmbe hý ſelſe.
 orſ ſmeazende.
 ýmb þar eorðlican.
 Ðrihtner zerſæſta.
 ðazum 7 nihtum.
 hſilum hi ſelſe.
 þecende ſmeað.
 hſilum eft ſmeað.
 ýmb þone ecan God.
 ſceppenð hipe.
 ſerþenðe færd.
 hſeole zelicorſ.
 hſærfeð ýmb hi ſelſe.
 þonne hio ýmb hipe ſcýppenð.
 mið zerſeað ſmeað.
 hio bið upahæfen.
 orſer hi ſelſe.
 ac hio bið eallunza.
 an hipe ſelſpe.
 þonne hio ýmb hi ſelſe.
 þecende ſmeað.

Didst fashion thus the soul,
 that it should turn
 Itself around itself, as in swift
 race
 Doth all the firmament, which
 quickly twirls
 Every day around this middle-
 sphere,
 By the Lord's might :
 so doth the soul of man
 Likest a wheel whirl round
 about itself,
 Oft-times keen searching out
 by day and night
 About these earthly creatures
 of the Lord :
 Somewhile herself she probes
 with prying eye :
 Somewhile again she asks about
 her God,
 The Ever One, her Maker ;
 going round
 Likest a wheel, whirling
 around herself.
 When she about her Maker
 heedful asks,
 She is upheaved above her
 lower self :
 She altogether in herself abides
 When, seeking round, she pries
 about herself :
 But furthest falls beneath her-
 self, when she
 With love and wonder search-
 eth out this earth

hio bið ƿriðe ƿop.
 hipe ƿelfpe beneopan.
 þonne hio þær lænan.
 luƿað 7 ƿunðrað.
 eopðlicu þinȝ.
 ofep ecne mæð.
 Ðræt þu ece Ġoð.
 eapð forȝeafe.
 ƿaulum on heofonum.
 ƿeleſt ƿeopðlica.
 ȝinƿæſta ȝiƿa.
 Ġoð ælmihtig.
 be ȝe eapnunȝa.
 anpa ȝehpelpce.
 ealle hi ƿcmað.
 þurh þa ƿcipan neaht.
 haðpe on heofenum.
 na hƿæþpe þeah.
 ealle efenbeophte.
 Ðræt ƿe oft ȝerioð.
 haðpum nihtum.
 þæt te heofon-ſteoppan.
 ealle efenbeophte.
 æfpe ne ƿcmað.
 Ðræt þu ece Ġoð.
 eac ȝemenȝeſt.
 þa heofoncundan.
 hiþer ƿið eopþan.
 ƿaula ƿið lice.
 ƿiðþan ƿuniað.
 þiſ eopðlice.
 and þ ece ƿamoð.
 ƿaul in ƿlæſce.
 Ðræt hi ƿimle to þe.
 hiona¹ ƿunðiað.
 forþæm hi hiðer of þe.
 ærop comon.
 ƿculon eft to þe.
 ƿceal ƿe lichama.
 laſt ƿeapðizgan.

With its lean lusts, above the
 lore for ever!
 Yea, more; Thou, Ever Good,
 to souls in heaven
 Givest an heritage, Almighty
 God,
 And worthiest lasting gifts, as
 each hath earned.
 They, through the moonlit
 night, shine calm in heaven,
 Yet are not all of even bright-
 ness there,
 So oft we see the stars of
 heaven by night,
 They shine not ever all of even
 brightness.
 Moreover, Ever Good, Thou
 minglest here
 Heavenly things with earthly,
 soul with flesh:
 Afterwards soul and flesh both
 live together,
 Earthly with heavenly:
 ever hence they strive
 Upward to Thee, because they
 came from Thee,
 And yet again they all shall go
 to Thee!
 This living body yet once more
 on earth
 Shall keep its ward, for-that it
 theretofore
 Wax'd in the world: they
 dwelt (this body and soul)

¹ Cott. hi on.

eft on eorþan.
 ƿorþæm he ær of hire.
 ƿeox on ƿeorulde.
 ƿunedon æt ƿomne.
 efen ſƿa lanze.
 ſƿa him lýfeð ƿær.
 ƿrom þæm ælmihtigan.
 þe hi ærop ƿio.
 ƿeromnade.
 þæt iſ ƿoð cýning.
 ƿe þaſ ƿoldan ƿerfeop.
 and hi ƿerfýlde þa.
 ƿriðe miſlicum.
 mine ƿerfræze.
 neata cýnnum.
 neƿgenð ufer.
 he hi riðþan aſiop.
 ƿæða monezum.
 ƿuða 7 ƿýrta.
 ƿeorulde ƿceatum.
 ƿorƿif nu ece God.
 upum moðum.
 þæt hi moten to þe.
 metoð alƿuhca.
 þurh¹ þaſ earfoþu.
 up aſtigan.
 and of þifum býrezum.
 bileƿit fæðer.
 þeoda ƿalðenð.
 to þe cuman.
 and þonne mið openum.
 eazum moten.
 moðer ufer.
 þurh þinra mæzna ƿreð.
 æpelm ƿerion.
 eallra ƿoða.
 þæt þu earit ſelra.
 riƿe Drihten God.
 ze þa eagan hal.
 ufer moðer.

So long together as to them
 gave leave
 The Almighty, who had made
 them one before,
 That is in sooth the King!
 who made this world,
 And fill'd it mixedly with kinds
 of cattle,
 Our Saviour and near Helper,
 as I trow.
 Thence He with many seeds of
 woods and worts
 Stock'd it in all the corners of
 the world.
 Forgive now, Ever Good, and
 give to us
 That in our minds we may up-
 soar to thee,
 Maker of all things, through
 these troublous ways;
 And from amidst these busy
 things of life,
 O tender Father, Wielder of
 the world,
 Come unto Thee, and then
 through Thy good speed
 With the mind's eyes well
 opened we may see
 The welling spring of Good,
 that Good, Thyself,
 O Lord, the God of Glory!—
 Then make whole
 The eyes of our understand-
 ings, so that we,

¹ Cott. þurh.

þæt þe hi on þe ſelfum.
 ſiðþan moten.
 æfærtnian.¹
 fæder engla.
 todrif þone piccan miſt.
 þe þraze nu.
 wið þa eazan foran.
 uſſer moder.
 hanzode hþyle.
 heſið 7 þýſtpe.
 Onliht nu þa eazan.
 uſſer moder.
 mið þinum leohte.
 liſer paldenð.
 forþæm þu eart ſio biþhtu.
 bileſit fæder.
 roſer leohter.
 and þu ſelfa eart.
 ſio færte pært.
 fæder ælmihtiz.
 eallra ſoðfærtra.
 Ðræt þu roſte zeberet.
 þæt hi þe ſelfne.
 zerion moten.
 Ðu eart eallra þinza.
 þeoda paldenð.
 fruma 7 ende.
 Ðræt þu fæder engla.
 eall þinð biſeret.
 eſelice.
 buton zerſince.
 Ðu eart ſelfa pez.
 and latteop eac.
 liſzendra zehpæf.
 and ſio plitize ſtop.
 þe ſe pez to liðð.
 þe ealle to.
 á fundiað.²
 men of molðan.
 on þa mæþan zerceaft.

Father of angels, faſten them
 on Thee!
 Drive away this thick miſt,
 which long while now
 Hath hung before our mind's
 eyes, heavy and dark.
 Enlighten now theſe mind's
 eyes with Thy light,
 Maſter of life; for Thou, O
 tender Father,
 Art very brightness of true
 light Thyſelf;
 Thyſelf, Almighty Father, the
 ſure reſt
 Of all thy faſt and true ones;
 winningly
 Thou orderſt it that they may
 ſee Thyſelf!
 Thou art of all things origin
 and end,
 O Lord of all men; Father of
 angels, Thou
 Eaſily beareſt all things with-
 out toil,
 Thou art Thyſelf the way, and
 leader too,
 Of every one that lives, and
 the pure place
 That the way leads to: all men
 from this ſoil
 Throughout the breadth of
 being, yearn to Thee.

¹ Cott. æfærtnian.

² Cott. á fundiað.

METRUM XXI.^u

Ʒel la monna bearn.
 Ʒeonð midðan Ʒearþ.
 Ʒriora æghwlc.
 fundie to þæm.
 ecum Ʒode.
 þe þe ýmb Ʒppecað.
 and to þæm Ʒerælpum.
 þe þe ƷecƷað ýmb.
 Ðe þe þonne nu Ʒie.
 neapre ƷeherƷeð.
 mid þiƷƷer mæran.
 midðan Ʒearþer.
 unnýttre luƷe.
 Ʒece him eft hræðe.
 Ʒulne Ʒriodum.
 þæt he Ʒorð cume.
 to þæm Ʒerælpum.
 Ʒaula Ʒæðer.
 Ʒorþæm þ̅ Ʒ Ʒio ana¹ ƷerƷ.
 eallra ƷerƷinca.
 hýhtlicu hýð.
 heaum ceolum.
 moðer uƷƷer.
 mepe Ʒmýlta Ʒic.
 þæt Ʒ Ʒio ana¹ hýð.
 þe æƷƷe bið.
 æƷƷer þam ýpum.
 ura ƷerƷinca.
 ýƷta ƷehƷelcƷe.
 ealnig ƷmýlƷe.
 þæt Ʒ Ʒio Ʒrið-ƷƷop.
 and Ʒio Ʒriofop ana.¹
 eallra ýƷmínƷa.
 æƷƷer þiƷƷum.
 Ʒeopulð-ƷerƷincum.
 þæt Ʒ Ʒ ƷýnƷum ƷƷop.
 æƷƷer þiƷƷum ýƷmþum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
 in mid-earth!
 Every freeman should seek
 till he find
 That, which I spake of, good
 endless in worth;
 These, which I sing of, the
 joys of the mind.

 Let him who is narrow'd and
 prison'd away
 By love of this mid-earth
 empty and vain,
 Seek out for himself full free-
 dom to-day,
 That soul-feeding joys he
 may quickly attain.

 For, such of all toil is the only
 one goal,
 For sea-weary keels hythe-
 haven from woes,
 The great quiet dwelling that
 harbours the soul,
 Still calm in the storm, and
 from strife a repose.

 That is the peace-place, and
 comfort alone
 Of all that are harmed by
 the troubles of life,
 A place very pleasant and win-
 some to own,
 After this turmoil of sorrow
 and strife.

^u Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.

¹ Cott. an.

to azanne.
 Ac ic georne pæt.
 þæt te gýlðen maðm.
 gýloſſen ſinc.
 ſtan-ſearo gýmma nan.
 miððenſearþeſ þela.
 moðeſ eazan.
 æfpe ne onlýhtað.
 auht ne zebetað.
 hioþa ſceappneſſe.
 to þære ſceapunga.
 goðþa zepælþa.
 ac hi ſpíþor zet.
 monna zehpelceſ.
 moðeſ eazan.
 ablenðað on bpeoſtum.
 þonne hi hi beoþhtpan zebon.
 foþþæm æzhpilc þing.
 þe on þiſ andþearðan.
 liſe licað.
 lænu ſinðon.
 eopðlicu þing.
 á fleonðu.
 ac þ̅ iſ punðoplic.
 plite and beoþhtneſ.
 þe puhta zehpæſ.
 plite zebephteð.
 and æfteſ þæm.
 eallum palðeð.
 Nele ſe palðenð.
 þæt foþpeoþþan ſcýlen.
 ſaula uſſe.
 ac he hi ſeþfa pile.
 leoman onlihtan.
 liſeſ palðenð.
 Liſ þonne hæleþa hpilc.
 hlutpum eazum.
 moðeſ ſineſ mæg.
 æfpe ofſion.
 hiofoſneſ leohteſ.
 hlutpe beoþhto.

But right-well I wot that no
 treasure of gold
 Nor borders of gem-stones,
 nor silvery store,
 Nor all of earth's wealth the
 mind's sight can unfold,
 Or better its sharpness true
 joys to explore :

But rather, make blind in the
 breast of each man
 The eyes of his mind than
 make ever more bright,
 For, sorry and fleeting as fast
 as they can
 Are all who in this flitting
 earth can delight.

Yet wondrous the beauty and
 brightness is seen
 Of that which hath bright-
 en'd and beautified all
 So long as on this middle-earth
 they have been,
 And afterward happily holds
 them in thrall.

For the Ruler He wills not the
 soul should be nought,
 Himself will enlighten it,
 Lord of life given !
 If any man then with the eyes
 of his thought
 May see the clear brightness
 of light from high heaven,

þonne þile he reczan.
 þæt þære sunnan ƿie.
 beorhtnes ƿiorƿro.
 beorþna zehƿýlcum.
 to metanne.
 ƿið þ̅ micle leoht.
 Loðes ælmihtiges.
 þæt iƿ zafra zehƿæm.
 ece butan ende.
 eadezum ƿaulum.

METRUM XXII.*

Se þe æfter ƿihtē.
 mið zerece.
 ƿille inƿearðlice.
 æfter ƿƿýriān.
 ƿƿa ðeoplice.
 þæt hit toðriƿan ne mæg.
 monna æniȝ.
 ne amerrān hupu.
 æniȝ eorðlic þincȝ.
 he æreȝt ƿceal.
 recan on him ƿelfum.
 þæt he ƿume hƿile.
 ýmbutan hine.
 æƿop ƿohete.
 ƿece þæt ƿiðþān.
 on hiȝ ƿeƿan innan.
 and ƿorlæte an.
 ƿƿa he oftoȝt mæȝe.
 ælcne¹ ýmbhoȝan.
 þȝ him unnet ƿie.
 and zeramniȝe.
 ƿƿa he ƿƿiþoȝt mæȝe.
 ealle to þæm anum.
 hiȝ inȝeþonc.
 zereceȝe hiȝ moð.
 þæt hit mæȝ ƿinðan.
 eall on him innan.

Then will he say that the blaze
 of the sun
 Is darkness itself to the glory
 so bright
 Which Great God Almighty
 shines out on each one
 Of souls of the happy for
 ever in light.

METRE XXII.

OF THE INNER MIND AND THE
 OUTER SIN.

The man that after right with
 care
 Will inwardly and deeply
 dive,
 So that no earthly thing may
 scare,
 Nor him from such good
 seeking drive,
 First in himself he shall find
 out
 That which beyond he some-
 while sought,
 Within his mind must search
 about,
 And leave behind each trou-
 blous thought ;
 This at the soonest, as he may,
 Such care were harm to him
 and sin,
 Then let him haste and hie
 away
 To this alone, his mind
 within.

* Boet. lib. iii. metrum 11.—Quisquis profundā mente vestigat verum, &c.

¹ Cott. ælcpe.

þæt hit oftoft nu.
 ýmbutan hit.
 ealneƷ receð.
 Ʒooba æƷhpýlc.
 he onƷit riðþan.
 ýfel Ʒ unnet.
 eal þ he hæfðe.
 on hiƷ incofan.
 ærop lanƷe.
 efne Ʒpa Ʒpeotole.
 Ʒpa he on þa Ʒunnan mæƷ.
 eaƷum anbpeapðum.
 onlocian.
 and hi eac onƷit.
 hiƷ inƷeþonc.
 leohtƷe Ʒ beþhtƷe.
 þonne Ʒe leoma Ʒe.
 Ʒunnan on Ʒumepa.
 þonne ƷpeƷleƷ Ʒim.
 haðoƷ heofoƷ-tunƷol.
 hlutroft Ʒeineð.
 þopþæm þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 and þa unþeapƷ.
 eallunƷa ne maƷon.
 of moðe aƷion.
 monna æneƷum.
 rihtƷiƷneƷƷe.
 ðeah nu Ʒinca hpæm.
 þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 and unþeapƷ.
 offt býƷiƷen.
 monna moð-Ʒefan.
 mæƷt and ƷriþoƷt.
 nuð þæƷe ýflan.
 ofoƷƷiotołneƷƷe.¹
 nuð ƷeðƷol-miƷte.
 ðneopuƷne Ʒefan.
 foƷtið moð foƷan.

Say to his mind, that it may
 find
 What ofttest now it seeks
 around
 All in, and to itself assign'd
 Every good that can be
 found:

He then will see that all he had
 In his mind's chamber
 thought and done,
 Was evil long afore and bad,
 Clearly as he can see the
 sun:

But his own mind he shall see
 there
 Lighter and brighter than
 the ray
 Of heaven's star, the gem of
 air,
 The sun in clearest summer
 day.

For that the body's lusts and
 crimes,
 And all its heaviness in kind,
 Utterly may not any times
 Wipe out right wisdom from
 man's mind:

Though now in every man such
 wrong,
 Those lusts and crimes and
 fleshly weight,
 Worry the mind both loud and
 strong,
 And make it half forget its
 state.

¹ Cott. ofoƷƷiotołneƷƷe.

monna gehpelcer.
 þæt hit swa beorhte ne mot.
 blican and¹ rcinan.
 swa hit wolde gif.
 hit zepelb ahte.
 þeah bið sum corn.
 ræder zehalden.
 gymle on þære saule.
 godfærtnesse.
 þenden zadertan z punað.
 zart on lice.
 þær ræder corn.
 bið gymle apearht.
 mid arczunza.
 eac riðþan.
 mid zoodre lane.
 gif hit zropan sceal.
 Du mæz ænig man.
 andsware findan.
 þinza æniger.
 þegen mid zercæde.
 þeah hine þinca hwilc.
 rihtwyllice.
 æfter swuzne.
 gif he aruht narað.
 on his mod-geþan.
 mycles ne lytles.
 rihtwinesses.
 ne zeraðrcipes.
 nis þeah ænig man.
 þæt te ealles swa.
 þær zeraðrcipes.
 swa bearaþod sie.
 þæt he andsware.
 ænige ne cunne.
 findan on fephe.
 gif he swuznen bið.
 forþæm hit is riht spell.
 þæt us þeahhte zio.
 ealb uðrica.

And though the mist of lies
 may shade
 Man's dreary thought that
 it be dull,
 And be no more so bright
 arrayed
 An if 'twere pure and pow-
 erful,
 Yet always is some seed-corn
 held
 Of sturdy truth within the
 soul,
 While flesh and ghost together
 weld,
 And make one fixt and ga-
 ther'd whole.
 This seed-corn waxes ever-
 more,
 By much asking quickened
 so,
 As well as by good wholesome
 lore,
 That it quickly learns to
 grow.
 How may a man right answer
 find
 To anything ask'd well and
 fit,
 Unless he keenly store his
 mind
 That it have much or little
 wit?
 Yet is there no man so be-
 reaved
 Of knowledge, that he can-
 not bring [ceived
 Some answer well to be re-
 If he be ask'd of anything.

¹ Cott. an.

upe Platon.
 he cræð þ̅ te æghwlc.
 ungemýndig.
 ruhtwneffe.
 hine hræðe fceolde.
 eft zependan.
 into finum.
 mober gemýnde.
 he mæz fiddan.
 on hif pun-cofan.
 ruhtwneffe.
 findan on ferhte.
 fæfte zehýdde.
 mid zedwæneffe.
 doƒora zehwylce.
 mober fnef.
 mæft 7 fwiƒort.
 and mid hefwneffe.
 hif lichoman.
 and mid þæm biwzum.
 þe on bweortum fcyweð.
 mon on mode.
 mæla zehwylce.

METRUM XXIII.*

Sie þ̅ la on eorþan.
 ælcef þwneffe.
 zefæliw mon.
 zif he zewion mæze.
 þone hlutfertan.
 heofon-ƒorhtan fceam.
 æfelne æwelm.
 ælcef goober.
 and of him felfum.
 þone fceartan mift.
 mober þwneffe.
 mæz afeorþan.
 fe fculon þeah zita.
 mid Godes fylfte.
 ealþum 7 leaþum.

Wherefore it is a spell of right
 Which our own Plato, long
 of old,
 That ancient wise and worthy
 wight,
 To all of us most truly told ;

He said, that each who wisdom
 sought,
 Forgetful, should to memory
 turn,
 And in the coffer of his thought
 Right-wisdom hidden would
 discern,

Through all the drift of trouble
 there,
 And all this body's heavy
 clay,
 And busy toil, and daily care,
 Which stir the breasts of
 men alway.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a happy
 man
 In everything is he,
 Who Heaven's shining river
 can
 Good's high-born well-
 spring see ;
 And of himself may scatter
 back
 His mind's own mist of swarthy
 black.
 By God's good help, we will as
 yet

* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne inzeþonc.
 betan biþpellum.
 þæt þu þe bet mæge.
 aþeðian to roborum.
 rihte riȝe.
 on þone ecan earð.
 uȝra ȝaula.

METRUM XXIV.ʏ

Ic hæbbe riðru.
 ȝuȝle ȝriȝtran.
 mið þæm ic pleoȝan mæȝ.
 feor fram eorþan.
 oȝer heane hroȝ.
 heoȝoneȝ þiȝȝer.
 ac þær ic nu moȝte.
 moð ȝeȝeðran.
 þinne feoð-locan.
 feðrum minum.
 oðþæt þu meahhte.
 þiȝne miððan ȝearð.
 ælc eorðlic þinȝ.
 eallunȝa foȝrion.
 Meahhteȝ oȝer roborum.
 ȝepeclice.
 feðerum lacan.¹
 feor up oȝer.
 polcnu riððan.
 þlitan riððan uȝan.
 oȝer ealle.
 Meahhteȝ eac ȝapan.
 oȝer þæm ȝýre.
 þe feala ȝeapa foȝ.
 lanȝe betreox.
 lýȝte ȝ roðere.
 ȝȝa him æt ȝriȝmðe.
 feðer ȝetiode.
 Ðu meahhteȝ þe riððan.
 mið þære ȝunnan.

With spells of olden leaven
 Inform thy mind that thou
 mayst get
 To read the way to heaven ;
 The right way to that happy
 shore [more.
 Our soul's own country ever-

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and
 more swiftly can fly
 Far over this earth to the roof
 of the sky,
 And now must I feather thy
 fancies, O mind,
 To leave the mid-earth and its
 earthlings behind.

Stretch'd over the heavens,
 thou mayst with thy wings
 Sport in the clouds and look
 down on all things,
 Yea, far above fire, that lieth
 betwixt
 The air and the sky, as the
 Father hath mixt.

Thence with the sun to the
 stars thou shalt fly,
 Thereafter full quickly to float
 through the sky,

ʏ Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

¹ Cott. onlacan.

fapan betpeox.
 oþrum tunzlum.
 Meahtere þe full pecen.
 on þæm roðere ufan.
 riðþan peorþan.
 and þonne samtenzer.
 æt þæm æl-cealdan.
 anum rteorþan.
 je ýmejt iſ.
 eallra tunzla.
 þone Saturnuſ.
 funð-buende hatað.
 under heofonum.
 he iſ je cealða.
 eall iſið tunzæl.
 ýremejt þandpað.
 oſer eallum ufan.
 oþrum rteorþum.
 Siðþan þu þone.
 þone upahaſaſt.
 forð oſer-ſapenne.
 þu meahc feorþian.
 þonne biſt þu riðþan.
 ſona oſer uppan.
 roðere mýne gſiftum.
 ziſ þu riht færejt.
 þu¹ þone hehſtan heofon.
 behindan lætjt.
 Ðonne meahc þu riðþa.
 roþer leohter.
 habban þinne ðæl.
 þonan an cýning.
 þume riſað.
 oſer roðerum up.
 and under gpa game.
 eallra zerceaſta.
 peoruldre paldeð.
 Ðæt iſ riſ cýning.
 þæt iſ je þe paldeð.
 zionð per-þioða.

To the lonely cold planet,
 which sea-dwellers call
 Saturn, in heaven the highest
 of all.

He is the icy cold star in the
 highest
 That wanders the furthest, and
 yet as thou fiest
 Higher, and further, and up
 shalt thou rise,
 Yea, to the top of the swift
 ruſhing ſkies!

If thou goeſt rightly, e'en
 theſe ſhalt thou leave :
 And then of the true light thy
 ſhare ſhalt receive,
 Where up over heaven, the
 Only King reigns,
 And under it all the world's
 being ſuſtains.

This is the Wiſe King, this is
 He who is found
 To rule o'er the kings of all
 peoples around ;
 With his bridle hath bitted
 the heaven and earth,
 And guides the ſwift wain by
 His might driven forth.

He is the One Judge un-
 ſwervingly right,
 Unchanging in power, and un-
 ſullied in light ;

¹ Cott. þe.

ealra oþra.
 eorþan cýninga.
 ge mid hir bryde.
 ýmbe bætes hæfð.
 ýmbhrýrft ealne.
 eorþan 7 heofonef.
 Ðe hir zepalð-leþer.
 pel zemetzað.
 ge rtorpeð á.
 þurh þa rtronzan meahz.
 þæm hræðþæne.
 heofonef and eorþan.
 ge an ðema if.
 zertæðþiz.
 unanpenðenðlic.
 plitiz 7 mære.
 Lif þu rýrft on.
 peze rihtum.
 up to þæm earðe.
 þæt if æþele rtor.
 þeah þu hi nu zeta.
 forziten hæbbe.
 gif þu æfre.
 eft þær an cýmerz.
 þonne rilz þu reczan.
 and zona cpeþan.
 þif if eallunza.
 min azen cýð.
 earð and eþel.
 ic þær ær hionan.
 cumen 7 acenneð.
 þurh þifref cpæftzan meahz.
 nýlle ic æfre hionan.
 ut ritan.
 ac ic rýmle her.
 rofte pille.
 mid fæðer pillan.
 fæfte rtonðan.
 Lif þe þonne æfre.
 eft zereorþeð.
 þæt þu rilz oððe mozt.

When to His dwelling-place
 back thou dost roam,
 However forgotten, it still is
 thy home.

If ever again thou shalt thither-
 ward go,
 Soon wilt thou say, and be sure
 it is so,
 "This is mine own country in
 every way,
 The earth of my birth, and my
 heirdom for aye :

"Hence was I born, and came
 forth in my time,
 Through the might of my
 Maker, the Artist sublime,
 Nor will I go out evermore but
 stand fast,
 At the will of my Father, come
 hither at last."

And if it should aye be again
 that thou wilt
 Come back to the world in its
 darkness and guilt,
 Thou shalt easily see of these
 kings and these proud
 Who worst have down-trodden
 this woe-ridden crowd,

peorolde þioſtro.
 eft fanðian.
 þu meahƿ eaðe Ʒerion.
 unrihtſiſe.
 eorþan cýningaſ.
 and þa ofermóðan.
 oppre mičan.
 þe þiſ ƿerize folc.
 ƿýrſt tuciað.
 þæt he Ʒýmle bioð.
 Ʒriðe earme.
 unmehtize.
 ælceſ þinƷeſ.
 emne þa ilčan.
 þe þiſ earme folc.
 Ʒume hƿile nu.
 Ʒriþoſt onðræðeð.

METRUM XXV.*

Geher nu an Ʒpell.
 be þæm ofermóðum.
 unrihtſiſum.
 eorþan cýningum.
 þa her nu manezum.
 and miſlicum.
 ƿæðum plite-beorhtum.
 ƿunðrum Ʒeinað.
 on heah-ſetlum.
 hrofe Ʒetenze.
 Ʒolde Ʒezepeðe.
 and Ʒimcýnnum.
 utan ýmbe ſtanðne.
 mið unrieme.
 þezna Ʒ eorla.
 þa bioð Ʒehýrſte.
 mið here-Ʒeatrum.
 hiðe tophƿtum.
 Ʒreorðum Ʒ ſetelum.
 Ʒriðe Ʒezlenðe.

That they too are wretched
 and wofully poor,
 Unmighty to do anything any
 more,
 These, ay even these, beneath
 whose dread yoke
 Now somewhile are trembling
 this woe-ridden folk.

METRE XXV.

OF EVIL KINGS.

Hear now a spell of the proud
 overbearing
 Kings of the earth, when
 unrighteous in mind:
 Wondrously bright though the
 robes they are wearing,
 High though the seats where
 their pomp is enshrined.
 Gold-clad and gemm'd, and with
 hundreds round standing,
 Thanes and great earls with
 their chain and their
 sword,
 All of them chieftains in battle
 commanding,
 Each in his rank doing suit
 to his lord:

* Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

and þezniað.
 þrýmme mýcle.
 ælc oppum.
 and hi ealle him.
 þonan mið þý¹ þrýmme.
 þreatiað zehpider.
 ýmb-rittenða.
 oppa þeoda.
 and ze hlaforð ne rcrifð.
 þe þæm hepe paldeð.
 rreonðe ne reonðe.
 feore ne æhtum.
 ac he þeriz-mod.
 rærft on zehpilcne.
 reðe hunde.
 puhtra zelicoft.
 Bið to upahæfen.
 inne on mode.
 for þæm anpalde.
 þe him anpa zehpilc.
 hiſ tiri-riua.
 to fultemað.
 Liſ mon þonne polde.
 him arindan of.
 þær cýne-zerelan.
 claþa zehpilcne.
 and him þonne oftion.
 þara þeznunza.
 and þær anpaldeſ.
 þe he hep hæfde.
 þonne meahc þu zerion.
 þæt he bið rriðe zelic.
 rumum þara zumena.
 þe him zeornofc nu.
 mið þeznunzum.
 þrinzað ýmbe utan.
 ziſ he rýrja ne bið.
 ne pene ic hiſ na beteran.
 Liſ him þonne æfre.
 unmenðlinza.
 reaf zeberede.

While in such splendour each
 rules like a savage,
 Everywhere threatening the
 people with strife,
 So, this lord heeds not, but
 leaves them to ravage
 Friends for their riches, and
 foes for their life!

Ay, and himself, like a hound
 that is madden'd,
 Flies at and tears his poor
 people for sport,
 In his fierce mind too loftily
 gladden'd
 With the proud power his
 chieftains support.

But, from his robes if a man
 should unwind him,
 Stripp'd of such coverings
 kingly and gay,
 Drive all his following thanes
 from behind him,
 And let his glory be taken
 away;

Then should ye see that he
 likens most truly
 Any of those who so slavishly
 throng
 Round him with homage de-
 murely and duly,
 Neither more right than the
 rest, nor more wrong.

¹ Cott. þa.

þæt him þurðe oftozen.
 þrýmmeſ 7 þæða.
 and þeznunza.
 and þæſ anpaldeſ.
 þe þe ýmbe ſpæcað.
 zif him æniſ þana.
 ofhenðe þýpð.
 ic þat þ̅ him þinceð.
 þæt he þonne ſie.
 becſopen on capcepn.
 oððe coðlice.
 pacentan zepæpeð.
 Ic zepeccan mæz.
 þæt of ungemete.
 ælceſ þinzeſ.
 þurte 7 þæða.
 þin-zebþinceſ.
 and of þret-metann
 ſp̅iþoſt þeaxað.
 þæpe þrænneſſe.
 þoð-þraſ micel.
 ſio ſp̅iðe zedraefð.
 feſan ingehýzð.
 monna zehpelceſ.
 þonan mæſt cýmeð.
 ýfla ofepmeta.
 unnetta ſaca.
 Ðonne hi zebolzene¹ þeopþað.
 him þýpð on þpeoſtum inne.
 beſpunzen feſa on hpeþſe.
 mið þæm ſp̅iþan þelme.
 hat-heoſtneſſe.
 and hpeðe ſiðþan.
 unþoſtneſſe.
 eac zepæpeð.
 hearðe zehæfteð.
 Ðim ſiðþan onzinð.
 ſum tohopa.
 ſp̅iðe leozan.
 þæſ zepinneſ þræce.
 þilnað þ̅ ippe.

If then to him it should chance
 in an hour,
 All his bright robes from his
 back be offstripped,
 All that we speak of, his pomp
 and his power,
 Glories unravell'd and gar-
 ments unripp'd,—

If these were shredded away,
 I am thinking,
 That it would seem to him
 surely as though
 He to a prison had crept, and
 was linking
 All that he had to the fetters
 of woe.

Rightly I reckon that measure-
 less pleasure,
 Eating and drinking, and
 sweetmeats and clothes,
 Breed the mad waxing of lust
 by bad leisure,
 Wrecking the mind where
 such wickedness grows :

Thence cometh evil, and proud
 overbearing ;
 Quarrels and troubles arise
 from such sin,
 When in the breast hot-heart-
 ness is tearing
 With its fierce lashes the
 soul that's within.

¹ Cott. zebogene.

aneꝝ and oþꝛeꝝ.
 him þ̅ eall zehæc.
 hiꝝ neceleꝛc.
 rihter ne ꝛeꝛiꝛeð.
 Ic þe ȝæde ær.
 on þiꝛe ȝelfan bec.
 þæt ȝumeꝝ ȝoodeꝝ.
 ȝiðra ȝeꝛceaꝛta.
 anleꝛꝛa ælc.
 á pilnode.
 ȝoꝛ hiꝝ aȝenum.
 eald-ȝecýnde
 unrihtȝiꝛe.
 eoꝛþan cýningaꝛ.
 ne maȝon æꝛfe þuꝛhtion.
 aꝛuht ȝoodeꝝ.
 ȝoꝛ þæm ýfle.
 þe ic þe ær ȝæde.
 Niꝝ þ̅ nan ȝundor.
 ȝoꝛþæm hi ȝillað hi.
 þæm unþeapum.
 þe ic þe ær nemde.
 anra ȝehꝛelcum.
 á undeꝛþeodan.
 Sceal þonne neðe.
 neaꝛpe ȝebuȝan.
 to þara hlafoꝛða.
 hæꝛte ðome.
 þe he hine eallunȝa.
 ær undeꝛþioðde.
 þæt iꝝ ȝýꝛe ȝeꝛ.
 þæt he ȝinnan nýle.
 ȝið þæm anȝalde.
 æniȝe ȝeunðe.
 þæꝛ he ȝolde á.
 ȝinnan onȝinnan.
 and þonne on þæm ȝeꝛinne.
 þuꝛhpunian ȝoꝛð.
 þonne næꝛðe he.
 nane ȝcýlde.
 þeah he oꝛfeꝛpunnen.
 eoꝛþan ȝeolde.

Afterward, sorrow imprisons
 and chains him ;
 Then does he hope, but his
 hope is a lie :
 Then again, wrath against some-
 body pains him,
 Till he has recklessly doom'd
 him to die.

In this same book before I was
 speaking,
 Everything living is wishing
 some good,
 But the bad kings of the earth,
 who are wreaking
 Nothing but ill, as is fitting
 they should.

That is no wonder, for slaves
 very willing
 Are they to sins,—as I told
 thee before,—
 And to those lords whose
 chains they are filling,
 Straitly and strictly must
 bend evermore :

This is yet worse, they will not
 be winning
 Standing-room even against
 such ill might ;
 Still, if they will, they struggle
 unsinning,
 Though they should seem
 overthrown in the fight.

METRUM XXVI.^a

Ic þe mæg eaðe.
 ealdum 7 leaþum.
 ƿpellum andƿeccan.
 ƿƿræce Ʒelicne.¹
 efne þyƿe ilcan.
 þe ƿit ýmbƿƿecað.
 Ðit Ʒerældre Ʒio.
 on ƿume tide.
 þæt Aulixef.
 unðer-hæfðe.
 þæm Larene.
 cýne-ƿicu tƿa.
 Ðe ƿæf Ðnacia.
 þioða alðop.
 and Retie.
 ƿicef hiƿðe.
 Ʒæf hiƿ ƿre-a-ðrihtnef.
 folc-cuð nama.
 Agamemnon.
 ƿe eallef ƿeolð.
 Eƿeca ƿicef.
 Luð ƿæf ƿiðe.
 þæt on þa tide.
 Tƿioia Ʒepin.
 ƿearð unðer ƿolcnum.
 ƿop ƿizef-hearð.
 Eƿeca ðrihten.
 camp-ƿteð ƿecan.
 Aulixef mið.
 an hund ƿcƿa.
 læbðe ofeƿ laƷu-ƿtƿeam.
 ƿæt longe þæƿ.
 týn ƿintep² full.
 Ða³ ƿio tid Ʒelomp.
 þæt hi þ ƿice.
 Ʒeræht hæfðon.
 ðiope Ʒecepte.

METRE XXVI.

OF CIRCE AND HER COMPANY.

From old and leasing spells
 right easily
 Can I to thee tell out a tale
 like that
 Whereof we lately spake.—It
 chanced of yore
 That, on a time, Ulysses held
 two kingdoms
 Under his Cæsar: he was
 prince of Thrace,
 And ruled Neritia as its shep-
 herd king.
 His head-lord's folk-known
 name was Agamemnon,
 Who wielded all the greatness
 of the Greeks.
 At that time did betide the
 Trojan war,
 Under the clouds well known:
 the warrior chief,
 Lord of the Greeks, went forth
 to seek the battle.
 Ulysses with him led an hun-
 dred ships
 Over the sea, and sat ten win-
 ters there.
 When the time happen'd that
 this Grecian lord
 With his brave peers had over-
 thrown that kingdom,

^a Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.¹ Cott. Ʒelice.² Cott. ƿinƿ.³ Cott. þe.

ðrihten Eneca.
 Τροια burh.¹
 tilum zeripum.
 þa þa² Aulixeſ.
 leaſe hæfde.
 Ðnacia cýning.³
 þæt he þonan moſte.
 he let him behindan.
 hýrnðe ciolar.
 niȝon ȝ hund niȝontig.
 næniȝe⁴ þonan.
 mepe-henȝeſta.
 ma þonne ænne.
 fepeðe on riſel ȝream.
 ſamig-borðon.
 þriepþre ceol.
 þæt bið þ̅ mæſte.
 Eneicȝra ȝcira.
 þa pearð cealð peðer.
 ȝtearc-ȝtorpa ȝelac.
 ȝtuneðe rið bþune.
 ýð rið oþre.
 ut feop aþraſ.
 on þenðel-ȝæ.
 riȝenþra ȝcola.
 up on þ̅ iȝlanð.
 þær Apollineſ.
 ðohtop þunode.
 ðæȝ-riðer þorþ.
 þær ȝe Apollinur.
 æþeleſ cýnneſ.
 Iober eafoþa.
 ȝe þær ȝið cýning.
 ȝe licette.
 hiȝlum ȝ miȝlum.
 ȝumena ȝehþýlcum.
 þæt he Groð⁵ þære.
 hehiȝ ȝ halȝoſt.
 Ðpa ȝe hlafoþð þa.

The dear-bought burgh of
 Troy,—Ulysses then,
 The King of Thracia, when his
 lord gave leave
 That he might hie him thence,
 he left behind
 Of all his horn'd sea-keels
 ninety and nine.
 Thence, none of those sea-
 horses, saving one,
 Travell'd with foamy sides the
 fearful sea;
 Save one, a keel with three-
 fold banks of oars,
 Greatest of Grecian ships.
 Then was cold weather,
 A gathering of stark storms;
 against each other
 Stunn'd the brown billows,
 and out-drove afar
 On the mid-winding sea the
 shoal of warriors,
 Up to that island, where, un-
 numbered days,
 The daughter of Apollo went
 to dwell.
 This same Apollo was of high-
 born kin,
 Offspring of Jove, who was a
 king of yore,
 He schemed so, as to seem to
 every one,
 Little and great, that he must
 be a God,

¹ Cott. burȝ.² Cott. þu.³ Cott. cining.⁴ Cott. næniȝne.⁵ Cott. ȝoðð.

þæt ðýrize folc.
 on zedþolan lædde.
 oðþæt him zelýrde.
 leoda unrim.
 forþæm he þær mid rihte.
 riceſ hirde.
 hiora cýne-cýnner.
 Luð iſ riðe.
 þæt on þa tibe.
 þeoda æghwile hæfðon.
 heora hlaforð.
 for þone hehſtan God.
 and weorþodon.
 ſwa ſwa wuldreſ cýning.
 zif he to þæm rice wæs.
 on rihte boren.
 wæs wæs Iober fæder.
 God eac ſwa he.
 Saturnur þone.
 runð-buende.
 heton hæleþa bearn.
 hæfðon þa mægþa.
 ælcne æfter oþrum.
 for ecne God.
 Sceolde eac weſan.
 Apolliner.
 dohtor dior-boren.
 ðýrizeſ folceſ.
 zum-ſinca zýðen.
 cuðe zaldra fele.
 druſan druſcræftaſ.
 hio zedþolan fylgde.
 manna ſwiþoſt.
 manegra þioda.
 Lýningeſ dohtor.
 ſio Lrice wæs.
 haten for herizum.
 Þio riceode.
 on þæm izlonde.
 þe Aulixeſ.
 cýning Ðracia.

Highest and Holiest! So the
 silly folk
 This lord did lead through lying
 ways, until
 An untold flock of men be-
 lieved in him:
 For that he was with right the
 kingdom's chief,
 And of their kingly kin. Well
 is it known
 That in those times each people
 held its lord
 As for the God most high, and
 worshipp'd him
 For King of Glory,—if with
 right of rule
 He to the kingdom of his rule
 was born.
 The father of this Jove was
 also God,
 Even as he: him the sea-dwell-
 ers call
 Saturn: the sons of men
 counted these kin
 One after other, as the Ever
 Good!
 Thus also would Apollo's high-
 born daughter
 Be held a Goddess by the
 senseless folk,
 Known for her Druid-craft,
 and witcheries.
 Most of all other men she fol-
 lowed lies.
 And this king's daughter, Circe
 was she hight,

com ane to.
 ceole lipan.
 Luð pær ſona.
 eallre þære mænige.
 þe hire mið punode.
 æþelingeſ rið.
 Þio mið ungemete.
 hiſſum lufoðe.
 hið-monna ſſea.
 and he eac ſpa ſame.
 ealle mæzne.
 eſne ſpa ſſiðe.
 hi on ſeſan lufoðe.
 þæt he to hiſ earðe.
 ænige nýſte.
 modeſ mýnlan.
 oſer mæzð ziunge.
 ac he mið þæm piſe.
 punode riðþan.
 oðþæt him ne meahte.
 monna ænið.
 þegna¹ ſinpa.
 þær mið ſeſan.
 ac hi ſop þæm ýpmþum.
 earðeſ lýſte.
 mýnton ſopliætæn.
 leoſne hlaſorð.
 Ða ongunnon ſepcan.
 ſep-þeoda ſpell.
 ſædon þ̅ hio ſceolde.
 mið hire ſcinlace.
 beornar ſorbredan.
 and mið balo-cſæſtum.
 ſpaþum ſeoppan.
 on pilþra lic.
 cýningeſ þegnaſ.
 cýrpan riðþan.
 and mið ſacentan eac.
 ſæpan mænigne.
 Ðume hi to pulſum ſurðon.

Circe for Church, as having
 many with her.
 She ruled this isle, whereto the
 Thracian king
 Ulysses, with one ship, hap-
 pened to sail.
 Soon was it known, to all the
 many there
 That dwelt with her, the
 coming of the prince ;
 She without measure loved this
 sailor-chief,
 And he alike with all his soul
 loved her,
 So that he knew not any love
 more deep
 Even of home, than as he loved
 this maiden ;
 But lived with her for wife long
 afterward ;
 Until not one of all his thanes
 would stay,
 But, full of anguish for their
 country's love,
 They meant to leave behind
 their well-loved lord.
 Then on the men she 'gan to
 work her spells ;
 They said, she should by those
 her sorceries
 Make the men prone like
 beasts : and savagely
 Into the bodies of wild beasts
 she warp'd

¹ Cott. þegna.

ne meah-ton þonne þopð þopð- By baleful craft the followers
 þrinȝan. of the king.
 ac hi þpaȝ-mælum. Then did she tie them up, and
 þio-ton onȝunnon. bind with chains.
 ðume þæron eaforaȝ. Some were as wolves; and
 á ȝrýmetedon. might not then bring forth
 þonne hi ȝareȝ hþæt. A word of speech; but now
 þioþian ȝeolðon. and then would howl.
 Ða þe leon þæron. Some were as boars; and
 onȝunnon laðlice, grunted ever and aye,
 ýþpenȝa þýna. When they should sigh a whit
 þonne hi ȝeolðon. for sorest grief.
 clþian þop corþþe. They that were lions, loathly
 Erihtaȝ þurðon. would begin
 ealde ȝe ȝiunȝe. To roar with rage when they
 ealle þopþeþeþe. should call their comrades,
 to þumum ðioþe. The knights, both old and
 ȝpelcum he æþop. young, into some beast
 on hiȝ liþ-ðazum. Were changed as each afore-
 ȝelicoȝt þæȝ. time was most like
 butan þam cýninȝe. In his life's day: but only not
 þe þio cpen luþode. the king,
 Nolþe þara oþpa. Whom the queen loved: the
 æniȝ onbitan. others, none would bite
 menniþceȝ meteȝ. The meat of men, but loved
 ac hi ma luþedon. the haunt of beasts,
 ðioþa ðrohtað. As was ill fitting;
 ȝpa hit ȝedeþe ne þæȝ. they to men, earth-dwellers
 Næþdon hi maþe. Had no more likeness left than
 monnum ȝeliceȝ. their own thought.
 eopð-buendum. Each still had his own mind,
 þonne inȝeþonc. though straitly bound
 Þæþde anpa ȝehþýlc. With sorrow for the toils that
 hiȝ aȝen mod. him beset.
 þæt þæȝ þeah ȝriðe. For e'en the foolish men who
 þopȝum ȝebunðen. long believed
 þop þæm eafroþum.
 þe him onȝæton.
 Þræt þa ðýȝeȝan men.
 þe þýȝum ðrýcþæftum.
 long ȝelýþdon.

leaſum ſpellum.
 piſſon hſæþpe.
 þæt ꝥ Ʒerit ne mæƷ.
 moð onpenðan.
 monna æniƷ.
 mið ðriƷcraeftum.
 þeah hio Ʒedon meahƿe.
 þæt þa lichoman.
 lanƷe þraƷe.
 onpenð purðon.
 Iſ ꝥ punðorlic.
 mæƷen craeft micel.
 moða Ʒehpilceſ.
 oſer lichoman.
 lænne Ʒ ſænne.
 ðpýlcum Ʒ ſpýlcum.
 þu meahƿ ſpeotole onƷitan.
 þæt þæſ lichoman.
 liſtaſ Ʒ craeftaſ.
 of þæm mode cumað.
 monna Ʒehpýlcum.
 ænleppa ælc.
 Ðu meahƿ eaðe onƷitan.
 þæt te ma ðepeð.
 monna Ʒehpýlcum.¹
 moðer unþear.
 þonne mettrýmner.
 læner lichoman.
 Ne þearf leoða nan.
 penan þæpe pýrðe.
 þæt ꝥ þerize flærƷ.
 þæt moð.
 monna æniƷer.
 eallunƷa to him.
 æſpe mæƷ onpenðan.
 ac þa unþearaſ.
 ælceſ moðer.
 and ꝥ inƷeþonc.
 ælceſ monner.
 þone lichoman liƿ.
 þiðer hiƿ pile.

Through leaſing ſpells in all
 this Druid craft,
 Knew natheleſſ that no man
 might change the wit,
 Or mind, by ſuch bad craft:
 though they might make
 That for long while the bodies
 ſhould be changed.
 Wonderful is that great and
 mighty art
 Of every mind above the mean
 dull body.
 By ſuch and ſuch things thou
 mayſt clearly know
 That from the mind come one
 by one to each
 And every man his body's luſts
 and powers.
 Eaſily mayſt thou ſee that
 every man
 Is by his wickedneſſ of mind
 more harm'd
 Than by the weakneſſ of his
 failing body.
 Nor need a man ween ever
 ſuch weird-chance,
 As that the weariſome and
 wicked fleſh
 Could change to it the mind of
 any man,
 But the bad luſts of each mind,
 and the thought
 Of each man, lead his body
 where they will.

¹ Cott. Ʒehpelcum.

METRUM XXVII.^b

Ðrý ze æfre rcýlen.
 unriht-rioungum.
 eorer mod ðrefan.
 rra rra mere flober.
 ýra hrepað.
 iſ-calde ræ.
 peczgað for rinde.
 Ðrý oðrite ze.
 rýrde eorpe.
 þæt hio zerealb nafað.
 Ðrý ze þær ðeaper.
 þe eor Ðrihten zerceop.
 zebidan ne mazon.
 bitreſ zecýnder.
 nu he eor ælce ðæg.
 onet topearð.
 Ne mazon ze zerion.
 þæt he rýmle rþýreð.
 æfter æghelcum.
 eorþan tudre.
 ðiorum 7 fuſlum.
 ðeað eac rra rame.
 æfter mon-cýnne.
 zeonð þine miððan gearð.
 ezeſlic hunta.
 abit on paðe.
 nýle he æniſ rþæð.
 æfre forlætān.
 ær he zehede.
 þæt he hþile ær.
 æfteri rþýreðe.
 Iſ þ eapmlic þinſ.
 þæt hiſ zebidan ne mazon.
 buſz-ſtetende.
 unzeſælize men.
 hine ær þillað.
 foran toſciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye
 trouble with hate,
 As the icy-cold sea when it
 rears
 Its billows waked-up by
 the wind?
 Why make such an outcry
 against your weird fate,
 That she cannot keep you
 from fears,
 Nor save you from sor-
 rows assign'd?
 Why cannot ye now the due
 bitterness bide
 Of death, as the Lord hath
 decreed,
 That hurries to-you-ward
 each day?
 Now can ye not see him still
 tracking beside
 Each thing that is born of
 earth's breed,
 The birds and the beasts,
 as ye may?
 Death also for man in like
 manner tracks out
 Dread hunter! this middle-
 earth through, [more;
 And bites as he runs ever-
 He will not forsake, when he
 searches about, [too,
 His prey, till he catches it
 And finds what he sought
 for before.

^b Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

ƿpa ƿpa ƿuzla cýn.
 oððe ƿlðu ðloƿ.
 þa ƿinnað betƿuh.
 æzhpýlc ƿolde.
 oþer acƿellan.
 Ac þæt iƿ unƿiht.
 æzhpelcum men.
 þæt he oþerne.
 mƿit-þoncum.
 ƿioze on fæpðe.
 ƿpa ƿpa ƿuzl oððe ðloƿ.
 Ac þæt ƿæpe ƿihtoƿt.
 þæt te ƿinca zehpýlc.
 oþrum zulde.
 edlean on ƿiht.
 ƿeopc be zepoƿhtum.
 ƿeopulð-buendum.
 þinga zehpílcer.
 þæt iƿ þ he luƿize.
 zodra zehpílne.
 ƿpa he zeoƿnoƿt mæze.
 milðrize ýflum.
 ƿpa ƿe [æp] ƿpæcon.
 ðe ƿceal þone monnan.
 mode luƿian.
 and hiƿ unþeapaf.
 ealle hatian.
 and oþnþan.
 ƿpa he ƿpþoƿt mæze.

METRUM XXVIII.^c

Ðpa iƿ on eoƿþan nu.
 unlæpðra.
 þe ne ƿunðrize.
 ƿolcna fæpelder.

A sad thing it is, if we cannot
 await
 His bidding, poor burghers
 of earth,
 But wilfully strive with
 him still;
 Like birds or wild beasts, when
 they haste in their hate
 To rage with each other in
 wrath,
 And wrestle to quell and
 to kill.

But he that would hate in the
 deep of his heart
 Another, unrighteous is he,
 And worse than a bird or
 a beast;
 But best is the man who would
 freely impart
 To a brother, whoever he be,
 Full worth for his work
 at the least:

That is, he should love all the
 good at his best,
 And tenderly think of the
 bad, [fore;
 As we have spoken be-
 The man he should love with
 his soul—for the rest
 His sins he should hate, and
 be glad [more.
 To see them cut off ever-

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned
 among people of the world,

^c Boet. lib. iv. metrum 5.—Si quis arcturi sidera nescit, &c.

roðnes ƿriƿto.
 nýne tunzlo.
 hu hý ælce ðæze.
 utan ýmbhƿerƿeð.
 eallne miððan zeapð.
 Ðra iƿ mon-cýnner.
 þæt ne ƿunðrie ýmb.
 þaƿ ƿlitezan tunzli.
 hu hý rume habbað.
 ƿriðe micle.
 ƿcýrtƿan ýmbehƿearƿt.
 rume ƿcƿiþað lenz.
 utan ýmb eall þiƿ.
 an þaƿa tunzla.
 ƿopulð-men hazað.
 ƿænes þiƿla.
 þa habbað ƿcýrtƿan.
 ƿcƿiðe anð ƿæpelð.¹
 ýmbhƿerƿt lærran.
 þonne oþru tunzli.
 ƿorþæm hu þæpe eaxe.
 utan ýmbhƿerƿeð.
 þone norð-enðe.
 nean ýmbceƿpeð.
 on þæpe ilcan.
 eaxe hƿerƿeð.
 eall numa roðor.
 ƿecene ƿcƿiþeð.
 ƿuð-healð ƿriƿeð.
 ƿriƿt untioƿiƿ.
 Ðra iƿ on ƿopulðe.²
 þæt ne ƿaƿiƿe.
 buton þa ane.
 þe hit æƿ ƿiƿon.
 þæt mæniz³ tunzul.
 maƿan ýmbhƿýrƿt.
 haƿað on heoƿonum
 rume hƿile eƿt.
 lærre zelipað.
 þa þe lacað ýmb eaxe enðe.

As not to wonder at the clouds
 upon the skies unfurl'd,
 The swiftly rolling heavens and
 the racing of the stars,
 How day by day they run
 around this mid-earth in
 their cars?

Who then of men doth wonder
 not these glittering stars to
 see,
 How some of them round
 wafted in shorter circles be,
 And some are wanderers away
 and far beyond them all,
 And one there is which worldly
 men the Wain with shafts
 do call.

These travel shorter than the
 rest, with less of sweep and
 swerve
 They turn about the axle, and
 near the north end curve,
 On that same axle quickly
 round turns all the roomy
 sky,
 And swiftly bending to the
 south untiring doth it fly.

Then who is there in all the
 world that is not well
 amazed,
 Save those alone who knew
 before the stars on which
 they gazed,

¹ Cott. ƿæpelz.² Cott. ƿopulðe.³ Cott. þæt te mæniz.

oððe micle mare.
 zeferað þa hiƿe mið ope.
 ýmbe þearle þræzed.
 þara iƿ zehaten.
 Saƿurnuƿ ſum.
 ſe hæfð ýmb þriƿiƿ.
 riƿter-zerimeſ.
 þeopulð ýmbcýrped.¹
 Booteſ eac.
 beorhte ſcineð.
 oþer ſteopra cýmeð.
 efne ſƿa ſame.
 on þone ilcan ſceðe.
 eft ýmb þriƿiƿ.
 zeap-zerimeſ.
 þær hi zio þa þær.
 Ðra iƿ þeopulð-monna.
 þæt ne þaſize.
 hu ſume ſteopran.
 oð þa ſæ ſarað.
 unðer mepe-ſcpeamaſ.
 þær þe monnum þincð.
 Ðra eac ſume þenað.
 þæt ſio ſunne ðo.
 ac ſe þena niſ.
 puhte þe ſoþra.
 Ne bið hio on æfen.
 ne on æp-morzen.
 mepe-ſcpeame þa neap.
 þe on miðne ðæg.
 and þeah monnum þýncð.
 þæt hio on mepe zanze.
 unðer ſæ ſriſe.
 þonne hio on ſecl zliðeð.
 Ðra iƿ on þeopulðe.
 þæt ne þunðriƿe.
 fuller monan.
 þonne he þæringa.
 þýrð unðer polcnum.
 þliƿer beþeaſað.

That many somewhiles on the
 heavens make a longer bend,
 And somewhiles less, and sport
 about the axle of the end :

Or else much more they wander
 quickly round the midway
 spheres,

Whereof is one, hight Saturn,
 who revolves in thirty years,
 Böotes also, shining bright,
 another star that takes
 His place again in thirty years,
 of circle that he makes.

Who is there then of worldly
 men to whom it doth not
 seem

A thing most strange that
 many stars go under the sea-
 stream,

As likewise some may falsely
 ween that also doth the sun,
 But neither is this likeness
 true, nor yet that other one.

The sun is not at even-tide,
 nor morning's early light
 Nearer to the sea-stream than
 in the mid-day bright,
 And yet it seems to men she
 goes her wandering sphere
 to lave,

When to her setting down she
 glides beneath the watery
 wave.

¹ Cott. ýmbcýrped. Boeteſ.

beþeahƿ mid þioƿtƿum.
 Ðƿa þezna ne mæze.
 eac ƿaƿian.
 ælceƿ ƿioƿƿan.
 hƿý hi ne ƿinen.
 ƿeƿum ƿeðeƿum.
 befoƿan þæpe ƿunna.
 ƿƿa hi ƿýmle ðoð.
 miððel nihtum.
 ƿið þone monan foƿan.
 haðƿum heofoƿe.
 Ðƿæt nu hælepa feła.
 ƿelceƿ and ƿelceƿ.
 ƿƿiðe ƿunðƿað.
 and ne ƿunðƿiað.
 þæt te ƿuhta zehƿile.
 men and netenu.
 micelne habbað.
 and unnetne.
 andan betƿeoh him.
 ƿƿiðe ƿinzałne.
 iƿ þ ƿellic þincz.
 þæt hi ne ƿunðƿiað.
 hu hit on ƿolcnum ofƿ.
 þeaple þunpað.
 þƿaƿ-mælum eƿt.
 anfoƿlæteð.
 and eac ƿƿa ƿame.
 ýð ƿið lanðe.
 ealnez ƿinneð.
 ƿinð ƿið ƿæze.
 Ðƿa ƿunðƿað þæƿ.
 oððe oþƿeƿ eƿt.
 hƿý¹ þæt iƿ mæze.
 ƿeoƿþan of ƿætepe.
 ƿlite toƿht² ƿcineð.
 ƿunna ƿƿezle haƿ.
 ƿona zecerpeð.
 iƿ mepe ænlic.
 on hiƿ agen zecýnð.

Who is there in the world will
 wonder not to gaze
 Upon the full-moon on his way,
 bereft of all his rays,
 When suddenly beneath the
 clouds he is beclad with
 black?
 And who of men can marvel
 not at every planet's track?

Why shine they not before the
 sun in weather clear and
 bright,
 As ever on the stilly sky before
 the moon at night?
 And how is it that many men
 much wondering at such,
 Yet wonder not that men and
 beasts each other hate so
 much?

Right strange it is they marvel
 not how in the welkin oft
 It thunders terribly, and then
 eftsoons is calm aloft,
 So also stoutly dashes the wave
 against the shore,
 And fierce against the wave
 the wind uprises with a roar!

Who thinks of this? or yet
 again, how ice of water
 grows,
 And how in beauty on the sky
 the bright sun hotly glows,
 Then soon to water, its own
 kin, the pure ice runs away;
 But men think that no wonder,
 when they see it every day.

¹ Cott. hƿ.

² Cott. zoƿh.

peorþeð to pætre.
 Ne þincð þ̅ þ̅ punðor micel.
 monna ænezum.
 þæt he mæge zejeon.
 ðozora zehpilce.
 ac þæt ðýrre folc.
 þæſ hit ſelðnor zehið.
 ƿriþor punðriað.¹
 þeah hit ƿiſra zehƿæm.
 punðor þince.
 on hiſ mod-ſeƿan.
 micle læſſe.
 Under-ſtaþolſæſte.
 ealnez penað.
 þæt þ̅ ealb zeſceafte.
 æſne ne ƿæpe.
 þæt hi ſelðon zehioð.
 ac ƿriþor ziet.
 peoruld-men penað.
 þæt hit ƿear come.
 niſan zehælbæ.
 zif hiora nænzum.
 hƿýlc æp ne oþeopðe.
 iſ þ̅ eapmlic þinc.
 Ac zif hiora æniſ.
 æſne peorþeð.
 to þon ƿiſſet-zeorn.
 þæt he ſela onzið.
 leornian liſta.
 and him liſeſ ƿearð.
 of mode abriſt.
 þæt micle ðýriſ.
 þæt hit oſeppuzen mið.
 punoðe lanze.
 þonne ic þæt zeape.
 þ̅ hi ne punðriað.
 mænizeſ þinzeſ.
 þe monnum nu.
 ƿæpþo 7 punðer.
 þel hƿæp þýnceð.

This senseless folk is far more
 struck at things it seldom
 sees,
 Though every wise man in his
 mind will wonder less at
 these ;
 Unstalworth minds will always
 think that what they seldom
 see
 Never of old was made before,
 and hardly now can be.

But further yet, the worldly
 men by chance will think it
 came,
 A new thing, if to none of
 them had ever happ'd the
 same ;
 Silly enough !—yet if of them
 a man begins to thirst
 For learning many lists and
 lores that he had scorn'd at
 first,

And if for him the Word of
 life uncovers from his wit
 The cloak of that much foolish-
 ness which overshadow'd it,
 Then well of old I wot he
 would not wonder at things
 so
 Which now to men most wor-
 thily and wonderfully show.

¹ Cott. punðriað.

METRUM XXIX.^d

Eif þu nu þinige.
 peopulð-Drihtnes.
 heane anþalð.
 hlutre mode.
 onzitan ziorne.¹
 zemal-mæzene.
 heofones tunzlu.
 hu hi him healðað betpuh.
 ribbe rinzale.
 ðýðon rpa lanze.
 rpa hi zepeneðe
 pulðres ealdor.
 æt frum-rcæfte.
 þæt rio fýrene mot.
 run ne zefecan.
 rnaþ cealbes pez.
 monna zemæro.
 Ðræt þa mæran tunzlu.
 auþer oppes rene.
 á ne zehrimed.
 ær þam þ opper.
 ofzefited.
 Ne hupu ge rceorpa.
 zefrigan pile.
 pez-dæl polcna.
 þone rife men.
 Urra nemnað.
 Calle rtorpan.
 rizað æfter funnan.
 ramos mid roðeres.
 unðer eorþan zrunð.
 he ana rzent.
 nif þ nan runðor.
 he if runðrum færz.²
 upende neah.
 eaxe þæf roðeres.
 Ðonne if an rceorpa.
 ofes oppe beorht.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the
 Lord of the world
 His highness and greatness
 clear-sighted to see,
 Behold the huge host of the
 heavens unfurl'd
 How calmly at peace with
 each other they be!

At the first forming the glori-
 fied Prince
 Ordered it so that the sun
 should not turn
 Nigh to the bounds of the
 moon ever since,
 Nor the cold path of the
 snow-circle burn.

Nay, the high stars never cross
 on the skies
 Ere that another has hurried
 away ;
 Nor to the westward will ever
 uprise
 Ursa the star,—so witting
 men say.

All of the stars set after the
 sun
 Under the ground of the
 earth with the sky :

^d Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.¹ Cott. zionne.² Cott. earz.

cýmeð earſtan up.
 ær þonne ſunne.
 þone¹ monna bearn.
 morſgen-ſciorra hatað.
 under heofonum.
 forþæm he hæleþum ðæg.
 bodað æfter burzum.
 brengeð æfter.
 ſregeſtorht ſunne.
 ſamað eallum ðæg.
 iſ ſe forþýnel.
 fæzer and ſciene.
 cýmeð earſtan up.
 ærpor² ſunnan.
 and eft æfter ſunnan.
 on ſetl glideð.
 peſt under peorulde.
 per-þioða hiſ.
 noman onpenðað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ſciorra.
 ſe bið þære ſunnan ſriſtra.
 ſiðþan hi on ſetl geſitað.
 ofirneð.
 þæt iſ æþele tunzol.
 oð þ he be earſtan peorpeð.
 eldum oþeþeð.
 ær þonne ſunne.
 * * *
 * * *
 * * habbað.
 æþele tunzol.
 emne geðæleð.
 ðæg 7 nihte.
 Drihtneſ meahtrum.
 ſunne 7 mona.
 ſriðe geþpære.
 ſpa him æt ſrýmðe.
 fæder geſcihhode.
 Ne þearft þu no penan.

That is no wonder; for only
 this one,
 The axle, stands fastly and
 firmly on high.

Again, there's a star more
 bright than them all,
 He comes from the east,
 before the sun's birth,
 The star of the morning,—thus
 him ever call,
 Under the heavens, the chil-
 dren of earth.

For that he bodes day's-dawn
 to men's homes
 After him bringing the sun
 in his train,
 Fair from the east this fore-
 runner comes,
 And glides to the west all
 shining again.

People rename him at night in
 the west,
 Star of the evening then is
 he hight,
 And when the setting sun goes
 to her rest
 He races her down more
 swift than the light.

Still he outruns her, until he
 appears
 Again in the east, forerun-
 ning the sun,
 A glorious star, that equally
 clears
 The day and the night, ere
 his racing be run.

¹ Cott. þonne.² Cott. ær por.

þæt þa plitezan tunzl.
 þær þeopdomef.
 aþnoten þeopðe.
 ær domef dæge.
 deð riðþan ýmbe.
 moncýnnef fuma.
 gpa him gemet þinceð.
 forþon hi he healfe.
 heofonef þyffe.
 on ane ne læt.
 ælmihtiz God.
 þý læf hi ofpa forðýden.
 æþela zerceafra.
 ac fe eca God.
 ealle¹ gemetzað.
 riða zerceafra.
 forfa zeðþeþað.
 hþilum þæt drige.
 drift² þone þætan.
 hþylum hi gemenzeð.
 metodef crafte.
 cile rið hæto.
 hþilum ceþpeð eft.
 on up noðor.
 æl beorhta lez.
 leoht lýfte.
 lizeð him behindan.
 hefiz hþujan dæl.
 þeah hit hþilan ær.
 eorðe rið cealde.
 on innan hipe.
 heold 7 hýðde.
 halizef meahctum.
 Be þær cýnningef zeboðe.
 cýmeð zeapa zehþæm.
 eorðe bþinzeð.
 æzhpýlc tudor.
 and fe hata þumor.
 hæleþa beapnum.
 zeapa zehþilce.
 ziepeð 7 drigeð.

¹ Cott. ealla.² Cott. driftð.

Through the Lord's power, the
 sun and the moon
 Rule as at first by the Fa-
 ther's decree ;
 And think not thou these
 bright shiners will soon
 Weary of serfdom till domes-
 day shall be :

Then shall the Maker of man
 at his will
 Do with them all that is
 right by-and-by ;
 Meanwhile the Good and Al-
 mighty One still
 Setteth not both on one half
 of the sky,

Lest they should other brave
 beings unmake ;
 But Ever Good, He still
 suffers it not ;
 Somewhiles the dry with the
 water will slake,
 Somewhiles will mingle the
 cold with the hot.

Yea, by His skill, otherwhiles
 will upsoar
 Into the sky fire airily-
 form'd,
 Leaving behind it the cold
 heavy ore
 Which by the Holy One's
 might it had warm'd.

zeonð riðne zrunð.
 ƒæð and bleða.
 hæpƒeƒt to honða.
 heƒ buendum.
 ƒupa peceð.
 nen æƒteƒ þæm.
 ƒƒylce hazal ƒ ƒnap.
 hƒuƒan leccað.
 on ƒintƒeƒ ƒið.
 peðeƒ unhiore.
 ƒoƒ þæm eoƒiðe onƒehð.
 eallum ƒæðum.
 zeðeð þ hi zƒoƒað.
 zeapa zehƒilce.
 on lencten ƒið.
 leaƒ up ƒƒƒýttað.
 ac ƒe miðða metoð.
 monna beapnum.
 on eoƒþan ƒeƒ.
 eall þ te zƒoƒeð.
 ƒæƒtmaƒ on ƒeoƒolðe.
 ƒel ƒoƒðbjenzeð hiƒ.
 þonne he ƒile.
 heoƒona ƒalðenð.
 and eoƒað eƒt.
 eoƒið-buendum.
 nimð þonne he ƒile.
 neƒzenðe ƒoð.
 and þ hehƒte zoðð.
 on heah ƒeƒle.
 ƒiteð ƒeƒ ƒýning.
 and þioƒ riðe zeƒceafƒ.
 þenað and þioƒað.
 he þone anƒalðeð.
 þæm zeƒelcƒeppum.
 ƒeoƒulð zeƒceafƒta.
 Niƒ þ nan ƒunðoƒ.
 he iƒ ƒeƒoða ƒoð.
 ƒýning and Ðƒihten.
 ƒƒuceƒa zehƒelceƒ.
 æƒelm ƒ ƒƒuma.
 eallƒa zeƒceafƒta.

By the King's bidding it
 cometh each year,
 Earth in the summer-time
 bringeth forth fruit,
 Ripens and dries for the soil-
 dwellers here
 The seed, and the sheaf, and
 the blade, and the root.

Afterward rain cometh, hailing
 and snow,
 Winter-tide weather that
 wetteth the world,
 Hence the earth quickens the
 seeds that they grow
 And in the lenten-tide
 leaves are uncurl'd.

So the Mild Maker for children
 of men
 Feeds in the earth each fruit
 to increase,
 Wielder of heaven! He brings
 it forth then;
 Nourishing God!—or makes
 it to cease.

He, Highest Good, sits on His
 high seat,
 Self-King of all, and reins
 evermore
 This His wide handiwork,
 made, as is meet,
 His thane and His theow¹ to
 serve and adore.

That is no wonder, for He is
 the King,
 Lord God of Hosts, each
 living soul's awe,

¹ Theow, a slave.

pýphta 7 ꝛceppend.
 weoruldre þýrre.
 wýrdom and æ.
 woruld-buendra.
 Calle¹ 7erceanra.
 on hæpendo.
 hio nane ne renðað.
 þæt eft cumað.
 Eif he fpa 7eræðþiꝛ.
 ne 7arolade.
 ealle 7erceanra.²
 æghwýlc hiora.
 wpaðe to7tencte.
 weorþan 7ceolðen.
 æghwýlc hiora.
 ealle to nauhte.
 weorþan 7ceolðon.
 wpaðe to7lopena.
 þeah þa ane lufe.
 ealle 7erceanra.
 heofoneꝝ 7 eorþan.
 hæbben 7emæne.
 þæt hi þiopian.
 7wýlcum þiob-fþuman.
 and fægniað þ.
 hiora fæðer walded.
 niꝝ þ nan wunðor.
 forþæm wuhta nan.
 æfwe ne meahcte.
 elles wunian.
 7iꝝ hi eall mæzene.
 hiora oꝛð-fþuman.
 ne þiowoden.
 þeobne mæwum.

METRUM XXX.^e

Omeruꝝ wæꝝ.
 earc mid Eꝛecum.
 on þæm leobwice.

The source and the spring of
 each being and thing,
 All the world's maker, and
 wisdom, and law.

Everything made,—on His er-
 rands they go,
 None that He sendeth may
 ever turn back ;
 Had He not stablished and
 settled it so,
 All had been ruin and fallen
 to rack ;

Even to nought would have
 come at the last :
 All that is made would have
 melted away :
 But both in heaven and earth,
 true and fast,
 All have one love such a
 Lord to obey,

And are full fain that their
 Father should reign ;
 That is no wonder, for else
 should each thing
 Never have life, if they did not
 remain
 True to their Maker, man's
 glorious King.

METRE XXX.

OF THE TRUE SUN.
 Homer among the Eastern
 Greeks, was erst

^e Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
 Mellifui canit oris Homerus, &c.

¹ Cott. ealla.

² Cott. 7erceanra.

leoþa cræftzart.
 Firgilier.
 freond 7 lapeop.
 þæm mæran 7 ceope.
 maȝirta betȝe.
 Ðræt 7e Omeȝur.
 oft and zelome.
 þæne 7unnan þhte.
 7rðe hepebe.
 æþelo cræftar.
 oft and zelome.
 leoþum 7 7pellum.
 leoþum þeahhte.
 ne mæz hio þeah zercinan.
 þeah hio 7ie 7cȝ 7 beophht.
 ahræpȝen neah.
 ealle¹ zercæfta.
 ne 7urþum þa zercæfta.
 þe hio zercinan mæz.
 endemeȝ ne mæz.
 ealle¹ zeonðlhtan.
 innan and utan.
 Ac 7e ælmihteȝa.
 waldend 7 7ȝrhta.
 weoruldæ zercæfta.
 hiȝ aȝen weorc.
 eall zeonðlhteð.
 endemeȝ 7urhȝhð.
 ealle¹ zercæfta.
 Ðæt iȝ 7io 7oðe.
 7unne mid 7ihhte be þæm.
 we maȝon 7inȝan.
 7ȝȝlc butan leaȝe.

METRUM XXXI.^f

Ðræt þu meahht onȝitan.
 zȝ hiȝ þe zeman lȝȝe.
 þæt te miȝlice.
 manȝa 7uhhta.
 zeonð eorþan 7apað.

^f Boet. lib. v. metrum 5.—Quam variis terras animalia permeant figuris, &c.
¹ Cott. ealla.

The best of bards in all that
 country side ;
 And he was Virgil's friend and
 teacher first,
 To that great minstrel
 master well allied.
 And Homer often greatly
 praised the sun,
 Her high-born worth, her
 skilfulness most true ;
 Often by song and story many
 a one [praises due.
 He to the people sang her
 Yet can she not shine out,
 though clear and bright,
 Everywhere near to every-
 thing all-ways,
 Nor further, can she shed an
 equal light
 Inside and out on all that
 meet her rays.
 But the Almighty Lord of
 worldly things,
 Wielder and Worker,
 brightly shines above
 His own good workmanship,
 and round all flings
 An equal blaze of skilfulness
 and love !
 That is the true Sun, whom we
 rightly may
 Sing without leasing as the
 Lord of Day.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
 If it lists thee to mind,
 That many things go

ungelice.
 habbað blioh 7 færþu.
 ungelice.
 and mæz-plitar.
 manegra cýnna.¹
 cuð and uncuð.
 cneopað 7 ȝnicað.
 eall lichoma.
 eorþan ȝetenȝe.
 nabbað hi æt fiprum fultum.
 ne maȝon hi mið fotum
 eorþan bꝛucan. [ȝanzan.
 ȝpa him eaden pæf.
 ȝume fotum tꝛam.
 folðan peðpað.
 ȝume fier-fete.
 ȝume fleozende.
 ȝindeð under polcnum.
 Bið þeah puhta ȝehwlc.
 onhnizen to hꝛuan.
 hnipað of ðune.
 on weoruld pliteð.
 ȝilnað to eorþan.
 ȝume ned-þearfe.
 ȝume neod-ȝræce.
 man ana ȝæð.
 metodef ȝerceanra.
 mið hꝛ andplitan.
 up on ȝerhte.
 Mib þý iȝ ȝetacnoð.
 þæt hꝛ tꝛeopa ȝceal.
 and hꝛ mod-ȝeþonc.
 ma up þonne niþer.
 habban to heoþonum.
 þý læf he hꝛ hiȝe penðe.
 niþer ȝpa þær niȝten.
 Niȝ² þ ȝedaþenlic.
 bæc ȝe mod-ȝeþa.
 monna æniȝer.
 niþer-heald þere.
 and þæt neb uppearð.

¹ Cott. cýnnu.

Over earth in their kind
 Unlike to the view
 In shape as in hue.

Known or unknown
 Some forms of them all
 On earth lying prone
 Must creep and must crawl;
 By feathers help'd not
 Nor walking with feet,
 As it is their lot
 Earth they must eat.
 Two-footed these,
 Four-footed those,
 Each one with ease
 Its going well-knows,
 Some flying high
 Under the sky.

Yet to this earth
 Is everything bound,
 Bowed from its birth
 Down to the ground;
 Looking on clay,
 And leaning to dust,
 Some as they may,
 And some as they must.
 Man alone goes
 Of all things upright,—
 Whereby he shows
 That his mind and his might
 Ever should rise
 Up to the skies.

Unless like the beast
 His mind is intent
 Downwards to feast,—
 It cannot be meant
 That any man
 So far should sink
 Upwards to scan
 Yet—downwards to think!

² Cott. Ir.

NOTES.

Note 1, p. viii.—“Ælfræd Kuning pær pealhƿeod ðirre bec.” “King Alfred was translator of this book.”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could;” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written, under his direction, by Werefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Ræðgota and ealleƿica.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heora ealdƿihta ƿƿiþe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “eald,” in composition with the substantive “ƿiht,” makes “ealdƿihta,” and “ealdƿihtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlaforð," makes "ealðhlaforð," and "ealðhlaforðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populð" compounded with the substantives "þeap" and "rælð," respectively makes "populð þeapum" and "populð rælþum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealð-hlaforð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cÿn." The latter word "cÿn" only is then subject to inflection, "ealð" and "hlaforð" remaining invariable. Accordingly we find "ealð-hlaforð-cÿnney" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20.—"Sende þa ðigellhce æpenðgeppitu." "He therefore privately sent letters."—The verb *sende* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se wÿrdom."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Wona*, the moon, is masculine; and *Sunne*, the sun, is feminine; while *wif*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *wÿrdom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *wÿrdom*, who is perhaps in the same page described as the *forþer modor*, of Boethius. In a few places *Philosophia* is rendered by *ſerþeaðwÿrner*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *wÿrdom* and *ſerþeaðwÿrner* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, *þa ongan he eÿt wÿrþecan 7 cwæð*.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—*i.e.* the mind of Boethius—one of the interlocutors, instead of Boethius himself; and *Mod*, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 23.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republicâ*; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclænan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Cræsus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“Fopþam ðe Lpirt eapðað on þæpe ðene eaðmoðnerre.” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—*Cantabit vacuus coram latrone viator.*—Juv. Sat. x. 22.

Note 13, p. 52, l. 19.—King Alfred evidently mistook the epithet “*Liberum*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 21.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 39.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage; and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—*Lpærτ*. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—*Þeopa pppæc 17 zodaled on tpa 7 hund reofortiz*. Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, *De Test. Vet.*; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seenty and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ýmbe rpincað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenð pintra." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Þpæt rint nu þær ropemæpan and þær rþan gōðrmiðer ban pelonðer." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se aræda Romþara hepetoga, re þær hazan Bpuzur, oðþe naman Larrjur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær pinðer ýr." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þær pinðer þýr, and in the Bodleian rpæ þep pinðer þýr; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Stýping," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Spibe rpete to bealcerenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—þ 1r þonne Loð. That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word gōð denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *ḡoð* is generally spelt *ḡoob*.

Note 28, p. 82, line 2.—*oꝛðælpe*; more prone.—The Bodleian MS. gives *oꝛðælpe*, and the Cottonian gives *oꝛtðælpe*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *oꝛðælpe*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 167.

Note 29, p. 86, l. 4.—*oþep* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða andꝛpporode Boetiuꝛ*. Then answered *Boethius*.—Alfred occasionally forgets that he is writing in the character of *Boethius*, and names him in the third person.

Note 32, p. 92, l. 34.—*hingruge þýꝛte cale*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*ꝛe Lazuluꝛ pæꝛ hepetoga on Rome*. *Catulus* was a consul in Rome.—*Catulus* was a Roman consul, but it was *Catullus*, the poet, who was indignant that *Nonius* should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to *Damocles* and *Dionysius*, the tyrant of Sicily.

Note 35, p. 104, l. 19.—*Seneca*, who is called the “foster-father” of *Nero*, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—*Papinian*, the celebrated jurist, was a prefect under the Emperor *Severus*, and it is said that the emperor, on his death, commended his two sons, *Antoninus Caracalla* and *Geta*, to the care of *Papinian*. But soon after his father's death, *Caracalla* dismissed *Papinian* from his office, murdered his brother *Geta*, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. *Boethius* could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 23.—*Thýle*. *Thule*.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of “ultima.” Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called *Iceland*, or else part of *Greenland*; while others consider it to be the *Shetland Isles*.

Note 38, p. 106, l. 31.—“*ꝛum ꝛceop*;” “a certain poet.”—This was *Euripides*; and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unæþelne*; *un noble*.—It was necessary to coin a word to express the meaning of the original. *Ignoble* would convey a very false idea of what is meant by *unæþel*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Œdipus* is here alluded to, who, in ignorance, is said to have slain his father *Laius*, King of *Thebes*.

Note 41, p. 130, l. 18.—*oꝛpcuman* is evidently a contraction of *oꝛepcuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 36.—*bjyrz* is here used for *beperyz*.

Note 43, p. 142, l. 17.—*þeapryð* is here used for *þeapryz*.

Note 44, p. 146, l. 3.—*rio beophytney þæpe runnan rciman rie þær æp ney to metanne*, &c.—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æp ney* should be *þærzæpney*, or rather *þeortæpney*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz. :

*þonne pile he recgan,
þæt þæpe runnan rie,
beophytney þeortpo,
beorna zephyrcum,
to metanne.*

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word “he” is redundant here, and makes *ziohhige* have the force of a reflective verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic paz*, &c.—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, “*rcোলde beon*.”

Note 47, p. 162, l. 20.—*Deipa*. Dura.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmenidery*. Parmenides.—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, “On Nature.”

Note 49, p. 166, l. 18.—*þær pīran Platoney lapa ruma*.—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týzary*.—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*re Platoney cryde*.—The saying of Plato, to which reference is made, is in his “Gorgias and Alcibiades,” b. i.

Note 52, p. 194, l. 4.—Ulysses is called by Boethius, *Neritius dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author’s meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which Ulysses ruled.

Note 53, p. 194, l. 11.—*pendel ræ*; the *Wendel Sea*.—This was either the whole of the Mediterranean Sea, or that part of it which is called the *Adriatic*.—See Alfred’s *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—*Sume hi jædon þ hio jceolde forjceoppa to leon. 7 ðonne jeo jceolde jppacan. þonne jýnðe hio.* Some, they said, she—*i.e.* Circe—should transform to lions, and when *they* should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—*Spa jpa on pæney eaxe hpearþa þa hpeol.* As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; *býpþ*, which occurs a few words after, is for *þepeð*.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS., after *Ða cpæð he*, the following words are inserted, "*eall bið gooð þ te nýt bið. þa cýæð ic þ jf roð. þa cpæð he.*" *Siio*, &c. Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See *Aristotelis Physica*, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in *Iliad* iii. l. 277:

Ἡελίος θ', ὄς πάντ' ἐφορᾶς, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 3.—In the Cott. MS. the following words are inserted after *jppæcon*, before *jit*: "*þa cpæð ic hpæt hæbbe ic forjziten þær þe jit ær jppæcon. þa cpð he.*" *jit*, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—*ζεφυρ ανδριτ* is rendered "intelligence," in conformity with the Latin. By *intelligentia*, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of "*hpona nýtenu*," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*Fof þý pe jceolðon*, &c. "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1 —*Drihten ælmihtiga God*, &c. "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—*Ður Ælfræð ur*.—This introduction, which was prefixed to the Cottonian MS., was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 264.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,
Flebilis, heu, mæstos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 264, l. 25.—*Liŋð-piŋende*.—Literally, fighting under shields made of the linden, or lime-tree. *Liŋð* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *ærc*, an ash-tree. It often signifies a spear or javelin; *i.e.* a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu ƿicpend*.—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—History of the Anglo-Saxons, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Cala min Dƿihten*.—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetuâ mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æƿ domeƿ dæge*; before dome's day.—Dome's day signifies the day of judgment: being derived from *ðeman*, to judge. From hence also is derived our English verb, to deem, *i.e.* to form a judgment or opinion.

GLOSSARY.

Æ.

<p> Æ, ever Æbelgan, to offend Æbepan, to bear Æbeþecian, to find hidden Æbiððan, to pray Æbitan, to bite, to devour Æblend, blinded Æblendan, to blind Æbpecan, to break, to spoil, to take by storm Æbpeðian, to remove, to open Æbyrean } Æbyrgan } to prepossess, to occupy Æcelan, to cool Æcennan, to bring forth, to beget; Æcenneðnej, birth Æcþung, an asking, a question Æcpelan, to die Æcpellan } Æcpillan } to kill, to perish Æðimman, to make dim, to darken Æðl, a disease Æðor, to take away, to banish Æðpencan, to drown Æðpeoþan } Æðpeohan } to endure, to tolerate Æðrohan } Æðriþan, to drive away, to drive Æðræþcan, to quench, to dispel Æ, law Æa, a river, water </p>	<p> Æcep, a field Æðpe, a vein Æðrcearþ, a new creation Æþen, the evening, even Æþen-þeoþpa, the evening star Æþen-riðe, the evening Æþep, ever Æþeþ, again Æþeþeþ, after Æþeþeþ-geþga, a successor Æþeþpa, second Æþeþeþ-þþýþman, to examine, to in- quire after Æþþeapðnej, absence Æþ, an egg Æþhþæþeþ, both Æþhþriðeþ, on every side Æþhþonon, every way, everywhere Æþþeþ, either, both, each Æht, property, possessions Ælc, each Ælcþræþriþ, all skilful Æleþg, long; To æleþge, too long Æleþge, weariness Æleþeþ, alms Æleþmihtiga, the Almighty Æleþæþ, good, sound, perfect Æleþeoðe, a foreigner Æleþeoðig, foreign Æleþetta } Æleþta } leisure, rest Æne, once </p>
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- Ændemerz, equally
 Ænlep } each, single
 Anlep }
 Ænlic } only, excellent, singular
 Anlic }
 Æpl } an apple
 Eppel }
 Æp } honour, wealth
 Ap }
 Æp, ere, ever, before
 Æpend, an errand
 Æpend-geppuz, a letter, a message
 Æperz, first
 Æplerz, Aplearz, iniquity, impiety
 Æp-morgen, early morning
 Ærnepez, a course
 Æpning, a running
 Æp-tide, timely
 Æpping, a fountain
 Æbel, noble
 Æbelcundner, nobleness
 Æbeling, a prince, a nobleman
 Æbelo, nobility, native country
 Ætzædepe } together
 Æz-romne }
 Ætne, Etna
 Ætrizan, to twit, to reproach
 Æpelm, a fountain
 Aæpan, to make afraid
 Aæped, afraid
 Aærtman, to fix
 Aandian, to discover, to experience
 Aedan, to feed, to instruct
 Aeorpan }
 Aepjan } to take away, to put
 Auppan } away, to depart
 Aÿpan }
 Aepprcean, to become fresh
 Aÿlan, to defile
 Aÿppan, to remove to a distance
 Agan, to own, to possess
 Aæalan, to hinder
 Aæn } one's own
 Aæn }
 Aænian, to appropriate
 Aÿÿan, to give back
 Ahebban, to raise
 Ahz-ahz, aught, anything
 Ahp }
 Ahponan } anywhere, anywise
 Apep }
 Ahpængen, everywhere
 Ahpeped, turned
 Ahporren, see Dpeorran
 Aladian, to make excuse for
 Alædan, to lead away, to mislead
 Alætan, to let go, to lose, to relinquish
 Aldop, a chief
 Alecgan, to lay aside, to retract, to
 confine
 Alejan }
 Alyjan } to permit
 Aleogan, to tell lies
 Alejend, a Redeemer
 Allunga, altogether
 Alpealða, the Omnipotent
 Alyjan, to set free
 Alyrtan, to desire
 Ambehz, a service
 Amerian, to prove
 Ametan, to mete out, to measure
 Amejpan, to hinder, to mislead, to
 distract, to corrupt
 An, one
 Anæbelan, to dishonour, to degrade
 Anbid, waiting
 Anbindan, to unbind
 Ancop, an anchor
 Anda, envy, enmity, revenge
 Andern, measure, proportion
 Andertan, to confess
 Andget } sense or meaning, under-
 Andzit } standing, intelligence
 Anzit }
 Andgetfull, discerning
 Andzitfullice, clearly
 Andlang, along
 Andlifene, food
 Andpÿrn, respectable
 Andracigan, to deny
 Andppap } an answer
 Andpÿpð }
 Andppapan } to answer
 Andpÿpðan }
 Andpeapð, present
 Andpeorc } a cause, matter
 Anpeorc }
 Andpliz, form
 Andpliza, the countenance
 Anpealð, onefold, simple, singly
 existing
 Anpealðner, oneness, unity

Ānroflætan, to lose, to forsake, to relinquish	Āringan, to sing
Angel } a hook	Ārlupan, to slip away
Angl }	Ārmeagan, to inquire
Angelic, like	Ārppungan, to break, or spring out
Angin, a beginning	Ārpyhgan, to wash
Anginnan, to begin	Ārpyman, to seek, to explore
Anhealdan, to observe, to keep	Ārtwician, to exterminate
Anhebban, to lift up	Ārtigan, to ascend
Anlic, alone, only	Ārtpeccan } to stretch out
Anlic, like	Ārtpeccan }
Anlicner, form, likeness, resem- blance	Ārtymian, to stir, to move, to agitate
Anmodlice, unanimously	Ārta, an ass
Anner, oneness, unity	Ārteotole, clearly
Anrcunian, to shun	Ārwindan, to enervate, to perish
Anrendan, to send	Āryndrian, to separate
Anrettan, to impose	Ātelan, to reckon, to count
Anrin, a view	Ātemian, to make tame
Anunga, at once	Āteon, to attract, to draw, to allure
Anpalb }	Āð, an oath
Anpealb }	Āþeman, to extend
power, dominion	Āþeorþman } to become dark, to
Anpalban, to rule	Āþyrþman } obscure
Anpaldeg, powerful	Āþreozan, to warn, to weary
Anpealða, a governor	Āþy, therefore
Anpillice, obstinately	Ātithre, intent upon, attracted to
Anpuman, to dwell alone	Ātion-of, to draw out
Āræda }	Ātpenðlob, rolled
aroda }	Āuht, aught
a patriot	Āuþer, either
Āræðan }	Āreccan, to awaken, to excite
to search out, to discover,	Ārezan, to move away, to turn
Āræðian }	aside, to agitate
to conjecture	Ārendan, to turn aside
Āræþnan, to bear, to sustain	Āreoþþan, to cast away, to degrade
Āreccan, to declare, to explain	Āreþ, anywhere
Ārezan, to delight	Ārindan, to strip off
Ārþapan, to depart	Ārinnan, to contend
Ārian, to honour	Ārþgeð, execrable
Ārplearner, impiety	Ārþitan, to write out
Ārþlice, honourably	Ārþyncan, to do
Ārþyrð, venerable, deserving of honour	Ārþyncan, to root out
Ārþyrþa, a venerable person	Āxe, ashes
Ārþyrðner, honour, dignity	
Ārþapan, to sow	
Ārcian, to ask	
Ārcipan, to separate, to be safe	
Ārcortian, to shorten, to become shorter	
Ārcuþan, to repel	
Ārcung, an asking, an inquiry	
Ārcuþpan }	
to sharpen, to adorn	

B.

Ba, both
Bac }
Bæc }
a back
Bætan, to bridle
Balc, a heap
Balo, wicked
Bam, dative of Ba, to both

- Ban, a bone
 Bap, bare
 Be, by
 Beadu-þinc, a soldier
 Beag, a crown
 Bealceþan, to eruct
 Beam, a beam, a tree
 Beapn, a child
 Beapnleŕt, childless
 Beatan, to beat
 Bebeoðan } to command, to bid, to
 Beoðan } offer
 Bioðon }
 Beboð, a commandment
 Bec { a book; also Bec, pl. books
 Boc {
 Bec-Leðene, Latin
 Becnan, to denote
 Becreopan, to creep
 Becuman, to happen, to befall, to
 come to, to enter
 Becýppan, to turn
 Beðælan, to divide, to deprive, to be
 destitute
 Beŕæŕtan, to commit
 Beŕon, to catch hold of, to include
 Beŕopan, before
 Beŕan, to follow
 Beŕitan, to beget, to get, to obtain
 Beŕonŕ, a course
 Behealðan, to behold, to observe, to
 keep
 Beheapan, to cut off
 Beheru, necessary
 Behelhan, to cover, to conceal
 Behinðan, behind
 Behoþian, to behave, to render fit or
 necessary
 Behpeþpan, to turn, to prepare
 Behcŕgan, to surround
 Belimpan, to belong to, to appertain
 Belucan, to lock up
 Benæman, to deprive
 Benuŕgan, to enjoy
 Benýþan, beneath
 Beo, a bee
 Beon, to be
 Beoŕŕ } a hill, a barrow
 Beoph }
 Beoþn, a man
 Beophŕt, bright
 Beophŕner, brightness
 Beþpenan, to wink
 Beþan, to bear; p. p. ƕeþoen
 Beþæðan, to rid from
 Beþearþan } to bereave, to deprive,
 Beþýþan } to strip
 Beþýhan, to look upon
 Beþeon, to look about, to look upon
 Beþhan, to impose, to put upon
 Beþmitan, to pollute, to defile
 Beþonŕ, dear, beloved
 Beþŕþmian, to agitate
 Beþŕican, to deceive, to betray
 Beþŕimman, to swim about
 Beþ, better
 Beþan, to improve
 Beþeŕta, best
 Beþinŕ, a cable
 Beþunŕ, amendment
 Beþŕt, best
 Beþreox }
 Beþruh } betwixt, between, among
 Beþrux }
 Beþearþan, to need, to want
 Beþarþian, to guard, to defend
 Beþæþan, to cover
 Beþæŕ-utan, surrounded
 Beþealþian, to wallow
 Beþitan, to keep, to observe
 Beþriŕgan, to cover, to conceal
 Beþýþpan, to cast
 Biððan, to pray, to compel
 Biþian, to shake, to tremble
 Biþan }
 Biþan } to bend
 Biþan }
 Bil, a bill, a sword
 Bil-ruðe, blood-red sword
 Bileþŕt, gentle, merciful
 Bileþŕner, simplicity
 Binðan, to bind
 Binnan, within
 Bio-bþeað, bee-bread, honeycomb
 Bioþŕto }
 Bioþŕner } brightness
 Bioþŕtu }
 Biŕeŕ } an occupation
 Biŕŕ }
 Biŕen } an example
 Biŕn }

Bırġan, to employ, to be employed,
 to be busy
 Bırġung, an occupation
 Bırmeġan, to scoff at, to reproach,
 to revile
 Bırnıan, to set an example
 Bırpell, a fable
 Bırpic, a deceit, a snare
 Bırteġ, bitter
 Bırteġneġ, bitterness
 Bırırt, provisions, food
 Blac, black, pale
 Blæð } fruit
 Bleð }
 Blæte, widely, everywhere
 Blapan, to blow, to blossom
 Blendıan, to blind
 Bleop, colour
 Bħcan, to glitter
 Bħnd, blind
 Bħoh, hue, beauty
 Bħr, bliss, pleasure
 Bħþe, blithe, merry, joyful
 Bħðneġ, joy, enjoyment
 Bløð, blood
 Bħrma, a blossom, a flower
 Boc-cræft, book-learning
 Boda, a messenger
 Bodbıan, to announce, to proclaim
 Boġa } a bough, a branch
 Boh }
 Bopð, a bank
 Bopen, born; p. p. of bepan
 Bot, repentance
 Bræð } broad, extended
 Bræð }
 Bræðan, to spread; p. p. bræğðan
 Bræðıng, spreading
 Breccan, to break
 Breð, a board
 Breġo, a ruler
 Breoġt } the breast
 Breoġt-cora }
 Brıdel } a bridle
 Brıðl }
 Brıngan, to bring
 Broc } a brook, affliction, misery
 Broca }
 Brocıan, to afflict
 Broġa, a prodigy

Broġmenðe, perishable
 Broþer } a brother
 Broþor }
 Brucan, to use, to enjoy
 Brun, brown
 Brýð, a bride
 Brýrð, he governs
 Buenð, an inhabitant
 Buġan, above
 Buġıan, to inhabit
 Burġ-ırtend }
 Burġ-ıaru } a citizen
 Buph-ıaru }
 Buph }
 Bupıġ } a city
 Býrıġ }
 Bupna, a stream
 Butan, without, external
 Butan } but, unless, except
 Buton }
 Butu, both
 Butpuht, between
 Býcġan, to buy
 Býrnan, to burn

L.

Laġ, active
 Laġertun, an enclosure
 Lærtet } a city
 Leartet }
 Lahıan, to be cold
 Lamp-ırted, a camp, a field of
 battle
 Lapıtula, a chapter
 Lap, care
 Lapceġn, a prison
 Leald, cold
 Lehhetzıng, scorn, laughter
 Lempa, a soldier
 Lene, brave
 Leopıan, to cut
 Leopıl, a husbandman, a man
 Leol } a ship
 Lıol }
 Leoġan, to choose; perf. ġeġupe,
 chose
 Lepa } a merchant, a chapman
 Lepe-man }
 Lepan, to catch. to subdue

- Lep } a space of time, a turn ;
 Læppe } æt ꝥꝥuman ceppē, in
 Lȳꝥ } the first instance
 Leppan, to return, to depart
 Lild } a child
 Lȳld }
 Lið, a germ, a shoot
 Liþa-leaꝥ, without a shoot
 Lam, a fetter
 Lað, cloth ; pl. Llapaꝥ, clothes
 Læn, pure, clean
 Lænlic, pure, virtuous
 Lænner, virtue, chastity
 Leopian }
 Lȳþian } to call, to cry, to speak
 Lliꝥ, a cliff
 Lliꝥian, to cleave, to adhere
 Lluð, a rock
 Lluꝥteꝥ, a cell
 Lmht, a youth, a child, an at-
 tendant
 Lmht-hað, childhood
 Lnoðan, to dedicate
 Lnol, a hill, a knoll
 Lol, cool
 Lonðel, a candle
 Lonꝥul, a consul
 Lopn, a grain
 Lopþeꝥ, a multitude, a company
 Lopp, a fetter
 Lorþnung, a temptation
 Loðlice, truly, surely
 Lpæꝥt, craft, art, virtue
 Lpæꝥteꝥa } the Creator, a workman,
 Lpæꝥteꝥa } an artificer
 Lpæꝥteꝥiꝥ, crafty, skilful, virtuous
 Lpeaca, a Greek
 Lpeopan }
 Lpȳpan } to creep
 Lpȳꝥ, Christ
 Lpȳꝥendom, Christendom, Chris-
 tianity
 Lulpian, to cringe
 Luna, a comer, a guest, a stranger
 Luman, to come
 Lunnan, to know
 Lunnan, to inquire, to search
 Luð, known
 Lupaꝥ, to know
 Lpaman, to languish, to waste
 Lpæþan }
 Lpæþan } to say, to speak
 Lpþan }
 Lpelmian, to kill
 Lpeman, to please
 Lpen, a queen
 Lpic }
 Lpuc } living, alive
 Lpuca }
 Lpiddung, a report, a speech
 Lpide, a saying, a speech, a doctrine
 Lȳle, cold
 Lȳme, coming
 Lȳn, kin, kindred, kind
 Lȳn, proper
 Lȳna, a cleft, a chink
 Lȳne }
 Lȳnelic } royal, kingly
 Lȳneꝥtol, the king's dwelling-place,
 the metropolis
 Lȳnung, a king
 Lȳnþen, a kind, a generation, a
 family course
 Lȳpepa, a kind of fish
 Lȳꝥpan, to fetter, to bind
 Lȳꝥt, excellence, splendour
 Lȳð } knowledge, a region, a coun-
 Lȳþe } try
 Lȳþan, to show, to make known, to
 relate

D.

- Dæð, a deed, an action
 Dæg }
 Daꝥ } a day
 Dægla }
 Digle } secret, unknown, abstruse
 Dæg-ꝥum } a number of days
 Doꝥop-ꝥum }
 Dæl, a part
 Daꝥu, an injury, a hurt
 Deað, dead
 Deaðlic }
 Deaðlic } deadly, mortal
 Deað, death
 Deap, dare
 Delþan, to dig
 Delpepe, a digger
 Dem, an injury

Dema, a judge
 Deman, to judge
 Dene, a valley
 Deoꝛel, the devil
 Deop } deep
 Dioꝛ }
 Deoplicor, deeper, more deeply
 Dioplice, deeply
 Deop } a wild beast
 Dioꝛ }
 Deop } dear, precious
 Dýꝛe }
 Deopliuꝝ } a darling, a favourite,
 Diopliuꝝ } one beloved
 Deop-cýn, wild beast kind
 Deoppeopð }
 Deoppurð } precious, dear
 Deoppýꝛð }
 Deoppurðner, a treasure
 Deþian, to injure
 Diegelner, a recess, a secret place
 Digellice, secretly
 Dim, dim, dark
 Dioꝝol, secret, profound
 Dioꝛ-bopen, nobly born
 Dioppe, dearly
 Dohter, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domeꝛ-dæꝝ, doomsday
 Don, to do, to make
 Dorþten, durst
 Dꝛeam-cꝛæꝛt, the art of music
 Dꝛeamere, a musician
 Dꝛecan } to afflict, to torment
 Dꝛeccan }
 Dꝛeþan, to vex, to trouble
 Dꝛenc } drink
 Dꝛýnc }
 Dꝛeoꝝan, to suffer
 Dꝛeoꝛuꝝ, dreary
 Dꝛeoꝛend, perishable
 Dꝛu }
 Dꝛuꝝ } dry
 Dꝛýꝝ }
 Dꝛuþan, to drive, to pursue, to exer-
 cise
 Dꝛuþan } to dry, to become dry
 Dꝛýþan }
 Dꝛuhten, the Lord

Dꝛuht-guma, a chieftain
 Dꝛuncan, to drink
 Dꝛohzað, conversation, society
 Dꝛýcꝛæꝛt, magical art
 Dꝛýcꝛæꝛtꝛꝛꝛ, skilful in sorcery
 Dꝛýꝝꝝum, the dregs
 Duꝝan, to be honest, to profit
 Duguð, honour, an ornament
 Duguð, virtuous, honourable
 Dun, a hill, a mountain
 Dunman, to obscure, to make dun
 Duppe, darest thou? See Deap
 Dupu, a door
 Dꝛelhan } to wander, to deceive, to
 Dꝛolian } mislead
 Dꝛolema, a chaos
 Dýðeþian, to delude
 Dýnt, a blow, a crash
 Dýꝛu } foolish
 Dýꝛuꝝ }
 Dýꝛꝝ }
 Dýꝛian, to be foolish
 Dýꝛuꝝ, folly, error
 Dýꝛuꝝga, a foolish person

E.

Ea, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaden, granted, ordained
 Eaðuꝝ, happy, blessed, perfect
 Eaðuꝝlic, perfect
 Eaðuꝝner, happiness
 Eaðmoðlice, humbly, conformably
 Eapꝛ } a wild boar
 Eꝛop }
 Eapꝛpa, a son
 Eage, an eye
 Eala, alas!
 Ealand } an island
 Ealonð }
 Ealð } old
 Eolð }
 Ealð-rædeþ, a grandfather
 Ealðop-man, an alderman, a noble-
 man
 Ealð-ruht, an old right
 Eall, all

- Ealler, totally, altogether
 Eallunga, altogether, entirely, at all
 Ealnepeg } always
 Ealneg }
 Ealo, ale
 Eap, an ear
 Eapð, native soil
 Eapð-ræjrt, settled, permanent
 Eapðian, to dwell, to inhabit
 Eapefoð }
 Eapfoð } difficult
 Eapfoðhc }
 Eapfoðner, a difficulty
 Eapfoðu, difficulties
 Eapg, weak, timid
 Eap-geblonð, the sea
 Eapm, an arm
 Eapm, wretched, poor
 Eapming } the miserable, the
 Eapning } wretched
 Eapmhc, miserable
 Eapmhce, wretchedly, meanly
 Eapmð }
 Eopmð } poverty, calamity
 Epmð }
 Eapman, to labour, to earn
 Eapnung, a means, a deserving, an
 earning
 Eajrt, the east
 Eajtep, Easter
 Eajrt-peapð, eastward
 Eape } easily
 Eapelice }
 Eaðmedan, to adore, to be moved
 with adoration
 Eaðmed, humble
 Eaðmet } humility
 Eaðmodner }
 Eap, oh!
 Eax, an axis
 Ebban, to ebb, to recede
 Ebbe, the ebb, the receding of
 water
 Ece, eternal
 Ecg, an edge
 Ecner } eternity
 Ecnýr }
 Eðlean, a reward
 Eðniþian, to renew
 Eðrceajrt, a new creation
- Eðpiz, a reproach
 Efen-beophiz, equally bright
 Eþne, even
 Eþnlic, equal
 Eþt, again
 Eþt-cuman, to come again, to re-
 turn
 Ege, fear
 Ege-ful, terrible
 Egeþa, terror
 Egeþic, horrible, terrific
 Eghian, to ail, to grieve
 Egor-jrþeam, the sea
 Ehtan, to pursue
 Elð, an age, time
 Elðaj, men. See ýlð
 Elðpan, parents, ancestors
 Elðung, delay
 Ellen, courage, fortitude
 Ellenðe, a foreign land
 Eller, else
 Elpend, an elephant
 Elþeodig, foreign
 Embe-gýpðan, to encompass
 Emhce, equally, evenly
 Emn } even, smooth, equally
 Emne }
 Emnian, to make equal
 Emra, leisure
 Ende, an end
 Endeþýpð } order, regularity
 Endeþýpðner }
 Endeþýpðan, to set in order
 Endeþýpðhce, orderly
 Endelear, endless, infinite
 Endemer } equally
 Endemerþ }
 Endian, to end
 Engel, an angel
 Englyc, English
 Eofel, evil
 Eopl, an earl, a chief
 Eopð } the earth
 Eopþe }
 Eopðlic, earthly
 Eopþan-rpeaz, the earth
 Eopð-pape, an inhabitant of the
 earth
 Eopian, to show
 Eopp, your. See þu

Eplan, to plough, to till
 Erne, a man
 Ert, a decree
 Eran, to eat
 Eð }
 Eðne } more easily
 Epe, easy
 Epel, a country, soil, a native place
 Epelice, easily
 Ebel-rtol, the metropolis
 Eðner, favour, easiness

F.

Facn, deceit, a stratagem
 Fæder, a father
 Fægen }
 Fægn } glad, happy
 Fægenian }
 Fægnian } to rejoice, to wish for
 Fæger, fair
 Fægerner, fairness, beauty
 Færbu, colour
 Færelð, a way, a course, a going
 Færinga, suddenly
 Færllice, suddenly
 Fært, fast, firm, constant, sure
 Færtan, to fast
 Færte, firmly
 Færten, a fastness, a citadel
 Færthc, firm, constant
 Færthlice, firmly
 Færtner, firmness
 Færtman, to fasten
 Fært-pæð, inflexible
 Fært-pæðlic, constant
 Fært-pæðner, a fixed state of mind,
 resolution
 Fagian, to vary
 Famig, foamy
 Fana, a temple
 Fandigan, to try, to explore, to find
 out
 Fapan }
 Fepan } to go, to depart
 Fat, a vessel
 Fea }
 Feapa } few
 Fealdan, to fur, to fold up

Feallan, to fall
 Fealpan, to ripen
 Feapn, fern
 Feapp, a bull
 Fedan, to feed
 Fefep, a fever
 Fela }
 Feola } many
 Felð, a field
 Felg, a felly
 Feltun, a dunghill
 Fenn, a fen
 Feoh, money
 Feoh-gitrefe, a covetous man
 Feonð }
 Fienð } a fiend, an enemy
 Feop }
 Feoppian } far
 Fiep }
 Feope }
 Feoph } life
 Fioþ }
 Feoprian, to prolong, to go far
 Feopð, the fourth
 Feoper, four
 Feoper-healr, the four sides
 Fepð-mon }
 Fýpð-mon } a soldier
 Fephð }
 Fepð } the mind
 Fepð-loca, the breast
 Fet, fat, fed
 Fétel, a belt
 Feþe, walking, the act of going on
 foot
 Feþep }
 Fiþep } a feather, a wing
 Fian }
 Fiozan } to hate
 Fiepen-ful, wicked, full of crimes
 Fiep-þete, four feet
 Fifel-rtream, the Fifel stream
 Fipta, the fifth
 Findan, to find
 Fingeþ, the finger
 Fioung, hatred
 Fiopeþ-þet, four-footed
 Fipar, men
 Fipen-lurþ }
 Fýpen-lurþ } luxury, debauchery

- Fipr̥t, a space of time
 Fip̥p̥et-georn, being inquisitive
 Firc, a fish
 Fircian, to fish
 Firca, physica, physics
 Firt, a song
 Flærc, flesh
 Flær̥cl̥ic, fleshly
 Fleogan }
 Fleon } to fly, to flee, to fly from
 Flion }
 Fleopan, to flow
 Flionde, fleeting
 Flitan, to contend
 Flod, a flood
 Flop, a floor
 Fodder, fodder
 Folc, a people
 Folc-cuð, known to nations, celebrated
 Folc-gerið, a nobleman
 Folc-gepin, battle-fray
 Folc̥irc, the vulgar, a man
 Folsan-ŕceat, the earth
 Fols-buend, an inhabitant of the earth
 Folde, the ground, the earth
 Folgað, service
 Folgepe, a follower, an attendant
 Folgian }
 Fylgean } to follow
 Fon, to take, to undertake, to begin
 For, for
 Forbæpan, to forbear, to allow, to pass over
 Forbæpnan, to burn, to burn up
 Forbeodan }
 Forbioðan } to forbid, to restrain
 Forberzan, to burst
 Forbpedan, to prostrate, to overthrow
 Forbugan, to avoid
 Forceapan, to bite off
 Forcuð, wicked
 Forcuðra, inferior
 Forcraþan, to censure
 Forcyrman, to avoid
 Forðon, to destroy
 Forðryan, to drive out
 Forðrygan, to dry up
 Forðp̥ilman, to confound
 Forpealdian, to wax old
 Forpe-mæpe, eminent, illustrious
 Forpe-mæp̥lic, eminent
 Forpe-mæp̥neŕ, renown
 Forpeŕceapian, to foreshow, to foresee
 Forpeŕceapung, foreshowing, providence, foreknowledge
 Forpeŕeupeneŕ, dishonour
 Forpeŕp̥ræc, a defence
 Forpeŕp̥reca, an advocate
 Forpeŕp̥recen, forespoken
 Forpe-taen, a foretoken
 Forpe-þencean }
 Forpe-þencan } to despair, to distrust
 Forpe-þingian, to plead for, to defend
 Forpe-þonc, forethought, providence
 Forpe-tiohhung, predestination
 Forpe-ŕitan, to foreknow
 Forŕigian, to forgive, to give
 Forŕitan, to forget
 Forŕylðan, to recompense
 Forp̥healdan, not to keep, to lose, to withhold
 Forp̥helan, to conceal
 Forp̥hepegian, to lay waste, to destroy
 Forp̥hogian, to neglect
 Forp̥htian }
 Forp̥htigan } to frighten, to be afraid
 Forp̥hrypan, to pervert, to change for the worse
 Forplæðan, to conduct, to mislead
 Forplæt̥an }
 Forplet̥an } to permit, to relinquish, to lose, to leave
 Forpleoran, to lose
 Forpligan, to commit fornication
 Forplopen, lost
 Forplur̥t̥hce, gladly, willingly
 Forp̥m }
 Forp̥ma } first
 Forp̥neah, almost
 Forpon, before
 Forp̥rynel, forerunner
 Forp̥ŕceopp̥an, to transform
 Forp̥ŕceoz̥an, to anticipate
 Forp̥reapian, to wither
 Forp̥rean, to overlook, to despise

- Fopplaman, to be slow, to be unwilling
 Fopplean, to slay
 Fopptandān, to withstand, to understand, to avail
 Fopptelian, to steal
 Fopptelgan, to swallow up
 Fopptigian, to pass over in silence
 Fopþ, forth
 Fopþam } for that reason, be-
 Fopþæmþe } cause
 Fopþbringan, to bring forth, to produce, to accomplish
 Fopþ-fopplætener, free permission, license
 Fopþ-geptan, to depart, to die
 Fopþra, further, worse
 Fopþriccan, to oppress, to tread under
 Fopþý, therefore
 Foppturpian, to be presumptuous, to be over-confident
 Foppturpung, presumption
 Foppeopman, to refuse
 Foppeopþan } to be undone, to
 Foppturþan } perish
 Foppeopþfullic, excellent
 Fopptýnd, destruction, damage
 Fopptýnnan, to forewarn
 Foppter-jæder, a foster-father
 Foppter-modoþ, a foster-mother
 Fot, a foot
 Fox, a fox
 Fram, from
 Fram-geptan, to depart
 Frea, a lord
 Frea-ðrihten, a supreme lord
 Frecen
 Frecenlic } dangerous
 Frecenhc }
 Frecen
 Frecenner, danger, peril
 Frefpian, to comfort
 Frefpnan } to ask, to inquire, to
 Ffugman } know by asking
 Fremð, foreign, outer
 Freme, profit, advantage
 Fremed, a stranger
 Fremman, to effect, to do, to perpetrate
 Freo }
 Fpeoh } free
 Fpiþ }
 Fpio }
 Fpý }
 Fpeodom }
 Fpiodom } freedom
 Fpýdom }
 Fpeolice, freely
 Fpeolian, to set free; p. p. gefpplýroð
 Fpeonð }
 Fpriend } a friend
 Fpýnd }
 Fpeonð-þæðenn } friendship
 Fpeonðrcipe }
 Fpnið, peace
 Fprian, to protect
 Fpnið-rcop, an asylum, a refuge
 Fpofep, consolation, comfort
 Fpom-peapnð, away from, a departing
 Fpuma, the beginning, the origin
 Fpum-rcæaft, the origin, the first cause
 Fpum-rcol, an original station, a proper residence
 Fpýmð, the beginning
 Fugel, a fowl, a bird
 Ful, foul, impure
 Fulþpemeð, perfect
 Fulþpemeðner, perfection
 Fulþpeman } to perform, to ac-
 Fulþpemma } accomplish
 Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eoðe
 Full, full
 Fullice, fully
 Fulluht, baptism
 Full-pýpcan, to complete
 Fulneah, nearly, full nigh
 Ful-piht, full right
 Fultpupian, to confide
 Fultum, help
 Fultumian, to help, to support
 Fundian, to strive, to try, to tend to
 Fup, a furrow
 Fupþon } moreover, also, besides
 Fupþum }
 Fýllan, to fill
 Fýlrc, help

Fȳp, fire
 Fȳpen, fiery
 Fȳpmerȳ, at all, at most
 Fȳpp, far
 Fȳpp, furze
 Fȳpppian, to support, to promote

L.

Ladeþian } to gather, to join, to
 Lædþian } resort
 Ladeþtanȳ, continuous, united
 Lælan, to astonish, to hinder
 Læpp, grass
 Læþol, tribute
 Lalan, to sing
 Laldop, an incantation
 Lalneȳ, lust
 Lamæn, sport, pleasure
 Lan }
 Langan } to go
 Lapprecȳ, the ocean
 Lart, the soul, the spirit
 Lartlic, ghostly, spiritual
 Lartlice, spiritually
 Leacȳian, to ask, to find out by
 asking
 Leadop, together
 Leanþidan } to abide, to wait for
 Lebidan }
 Leandþȳþdan, to answer
 Leap, the year
 Leap-mælum, yearly
 Leapa }
 Leape } formerly, certainly
 Leappoð, difficult
 Leapo, prepared, ready
 Leapo-þita, intellect, understanding
 Leappian, to prepare
 Leapcunȳ, asking, inquiry
 Leat-peapð, a gatekeeper
 Leþæpan, to behave
 Leþeacman, to point out, to nod
 Leþeð, a prayer
 Leþeð-man, a beadsman, a man em-
 ployed in prayer
 Leþelȳan, to be angry
 Leþephȳan, to enlighten
 Leþetan, to improve, to make
 amends

Leþicȳan }
 Leþȳcȳan } to buy
 Leþiððan, to pray
 Leþinðan, to bind
 Leþlenðan, to blend, to mingle, to
 pollute
 Leþlyrrian, to rejoice
 Leþoð, a command
 Leþpæðan, to spread
 Leþpengan }
 Leþþungan } to bring
 Leþuȳan, to bend
 Leþȳþð, birth, family, origin
 Leþȳþian, to happen, to come to
 pass
 Leþeoȳan, to choose; p. p. ȳeoȳen
 Leþeppan } to turn, to have re-
 Leþȳppan } course to
 Leþclænȳian, to cleanse
 Leþcnapan, to know, to discover
 Leþcoplic, fit, proper
 Leþcunðelic }
 Leþcȳnðelic } natural
 Leþcȳnð, nature, kind, manner
 Leþcȳnðe, natural
 Leþcȳnðelice, naturally
 Leþcȳþan, to make known
 Leþcȳðþe, a country
 Leð }
 Leð } a song
 Leð }
 Leðarfenlic, seemly
 Leðal, a separation
 Leðeþe, fit, suitable
 Leðon, to finish, to complete
 Leðpærner }
 Leðpeþeðner } trouble
 Leðpeþner }
 Leðpeþan, to disturb
 Leðþelan } to mislead, to deceive,
 Leðþelȳan } to seduce
 Leðþola, error, heresy
 Leðþol-mȳrt, the mist of error
 Leþarnian }
 Leþarniȳan } to earn, to deserve
 Leþarnunȳ, merit, desert
 Leþcan, to make addition
 Leþeðnȳian, to renew
 Leþenðeþȳþdan, to set in order
 Leþenðian, to end, to finish

- Teendodlic, that which will end
 Teoþian, to discover, to show
 Teſagen, glad
 Teſapan, to go, to travel, to die
 Teſea, joy, gladness
 Teſegan } to join, to unite, to com-
 Teſegean } pose
 Teſelan, to feel
 Teſeoht, a fight, war
 Teſepa, a companion
 Teſepþæden, companionship
 Teſepþcipe, a society
 Teſeþþan } to give wings
 Teſiþþian }
 Teſht, a contention
 Teſon, to receive, to take, to catch
 Teſþedan, to feel
 Teſþedner, the feeling
 Teſþæge, mind, opinion
 Teſþæge, celebrated
 Teſþedan, to perceive
 Teſþemian, to finish, to fulfil, to
 perpetrate
 Teſþeoþan, to set free
 Teſþultumian, to help
 Teſþyllan, to fill, to fulfil, to satisfy
 Teſþyrn, long ago
 Teſþyrþþian, to promote, to improve
 Teſþaderþian } to gather, to unite,
 Teſþaderþian } to bring together
 Teſþaderþigan }
 Teſþaderþung, a gathering, a collec-
 tion
 Teſþlengan } to decorate
 Teſþlengan }
 Teſþongan, to pass through
 Teſþapian, to touch
 Teſþupan, to seize
 Teſþþian, to clothe; p. p. geþeþed
 Teþatan, to promise
 Teþærtan, to bind, to enslave
 Teþealþan, to hold, to keep, to pre-
 serve
 Teþeþe, seized
 Teþelþan, to help, to assist
 Teþentan, to pursue, to seize
 Teþeoþan }
 Teþeþan } to hear, to obey
 Teþþan }
 Teþýþan }
- Teþeþed, heard, applauded
 Teþeþend, a hearer
 Teþeþner, the hearing
 Teþicþgan } to seek after, to regard,
 Teþýcþgan } to discover
 Teþþan, to form
 Teþþeoþan, to fall
 Teþþian, to touch
 Teþþæt } every one
 Teþþilc }
 Teþþæþeþer, everywhere
 Teþþidþ, everywhere
 Teþýþan, to hide
 Teþýþþum, obedient
 Teþýþþumner, obedience
 Teþýþþ, adorned
 Teþac, an assembly, a collection
 Teþandian, to approach
 Teþæþan, to lead
 Teþæþan, to teach, to instruct
 Teþæþtan, to continue, to perform
 Teþeþa, belief
 Teþeþþful, faithful
 Teþeamian, to recompense
 Teþeþan } to believe
 Teþlýþan }
 Teþleoþnian, to learn
 Teþlettan, to hinder, to cause delay
 Teþlic, a likeness
 Teþlic, like, suitable
 Teþlice, likewise
 Teþlicþgan, to lie
 Teþlman, to cement, to unite
 Teþlþpan, to happen
 Teþlþan, to sail, to move
 Teþlome, often
 Teþlong, on account of
 Teþlþ-rcaða, a proud wretch
 Teþlýrteþ, pleased with, desirous of
 Teþmæc, a yoke-fellow, a mate
 Teþmæþð, greatness
 Teþmæne, common, general
 Teþmænelice, in common
 Teþmæþe, a boundary
 Teþmæþþian, to praise
 Teþmaþ, a relation
 Teþmal-mæþene, a multitude
 Teþman } to attend, or care for
 Teþýman }
 Teþmana, a company

Leameapcian, to appoint, to determine bounds	Leopnfullice, very earnestly
Leમેલે૨, negligence	Leopnfulner, earnestness, anxiety
Leમેન, care	Leopnian } to desire anxiously, to
Leમેંગાન, to mix, to mingle, to form	Leપનિાન } yearn
Leમેટ, measure	Leopnlic, earnest
Leમેટ, docile, meet, suitable	Leopnllice, studiously, earnestly
Leમેટાન, to meet, to find	Leopટ૨ુપિાન, to despair
Leમેટ૨૨૨, modest, moderate	Le૨૨ }
Leમેટ૨િાન, to moderate, to regulate	Le૨ } yet
Leમેટ૨ુંગ, moderation, measure	Le૨૨ }
Leમેટલિ, suitable, fit, moderate	Le૨ટાન, to melt, to pour
Leમેંગ, among	Leપાઢ, consideration, a condition
Leમે૨, an assembly	Leપાઢ, considered, constituted
Leમેનુાન, to remember	Leપાઢ૨િપે, prudence
Leમેનુઢબ૨૨ડાન, to protect	Leપ૨૨ાન, to seize
Leમેનુઢ, memory	Leપ૨૨૨, distracted
Leમેનુઢિાન, to remember	Leપ૨૨િાન, to take by force
Leમેનુઢ૨૨૨િપે, memorable, worthy of remembrance	Leપ૨૨ાન, to bind
Leનેાહ૨૨ે, near	Leપે૨, government, correction, skill
Leનેાલ૨ાન, to approach	Leપે૨ાન } to say, to instruct, to
Leનેપાન, to subdue	Leપે૨ાન } prove, to subdue
Leનેનિાન, to take, to conceive	Leપે૨લિ૨, widely, diffusely
Leને૨ } sufficiently, enough	Leપેલા }
Leનેહ }	Leપેપેલા } apparel
Leનેનુડાન, to compel	Leપેનિાન, to adorn
Leનેનુહ૨, abundance	Leપેનુ, ornaments
Le૨ }	Leપ૨િહ૨ }
Le૨i } formerly, anciently	Leપ૨૨િહ૨ } desert, a reward
Le૨, a yoke	Leપ૨િહ૨ }
Le૨૨૨ા, a sighing	Leપ૨૨િહ૨ } suitable, right, fit
Le૨૨ } young	Leપ૨૨િહ૨ }
Le૨૨૨ } the yolk of an egg	Leપ૨૨, a number
Le૨૨૨૨ } the yolk of an egg	Leપ૨૨ેનલિ, suitable
Le૨૨૨૨, to allure	Leપ૨૨ેનલિ૨, suitably, fitly
Le૨૨ેપુંગ, lamentation	Leપ૨૨િનિાન, to agree, to suit
Le૨૨ેપે, sorrowful	Leપ૨૨, space
Le૨૨ેપિાન, to grieve, to mourn	Leપ૨૨િનિાન, to lay waste
Le૨૨ેનુઢ, through, over	Leપ૨૨ાનિાન } to unite, to collect to-
Le૨૨ેનુઢ-લિહ૨ાન, to enlighten	Leપ૨૨ોનિાન } gether
Le૨૨ેનુઢ-૨િનિાન, to shine through	Leપ૨૨૨૨૨૒, afflicted, grieved; p. p.
Le૨૨ેનુઢ-પિહ૨ાન, to look over, or beyond	૨૨૨િાન
Le૨૨ેપેનિાન, to open	Leપ૨૨ેલાન, to happen
Le૨૨ેપન, desirous	Leપ૨૨ેલિ } happy, prosperous
Le૨૨ેપે } earnestly, willingly	Leપ૨૨ેલિ૨ }
Le૨૨ેપે }	Leપ૨૨ેલિ૨, happily, prudently
Le૨૨ેપનુલ, desirous, anxious, diligent	Leપ૨૨ેલિ૨૨ } happiness
	Leપ૨૨ેલિ૒ }
	Leપ૨૨ેલિ, reason
	Leપ૨૨ેલિ૨ } rationally
	Leપ૨૨ેલિ૨૨૒ }

Lerceadþyr } rational, intelligent
 Lerceadþyrlic }
 Lerceadþyrner, reason
 Lerceart, a creature
 Lerceapen, formed; p. p. rcýppan
 Lerceapian, to view, to regard
 Lerceandan, to corrupt
 Lerceanan, to shine, to shine upon
 Lerceþuran, to appoint, to ordain
 Lerçýðban, to shield, to defend
 Lerçýppeð, clothed; p. p. arçýppan
 Lerecan, to seek
 Lereon, to see
 Lereþan, to say, to prove
 Lereþner, an appointment, an institution
 Lereþtan, to set, to compose, to compare
 Lereþenlic, visible
 Lereþlice, peaceably
 Lereþruma, peace-loving
 Lereþbe }
 Lereþht } the sight
 Lereþð }
 Lereþ, a companion
 Leromnung, an assembly
 Lerandan, to stand, to attack, to press upon
 Lerapelian } to establish, to make
 Lerapelian } steadfast
 Leræppan, to go, to step, to approach
 Leræðþig, stable, steadfast
 Leragan, to ascend
 Lertillan, to stop, to restrain, to be still
 Lertincan, to smell
 Lerteopan } to guide, to rule, to
 Lertioþan } correct
 Lertýþan }
 Lertõndan, to confine
 Lertþangian, to strengthen
 Lertþeon } wealth, gain
 Lertþion }
 Lertþýnan, to gain, to obtain, to beget
 Lerund, sound, safe, secure
 Lerundþullice, securely, prosperously
 Lerundþulner, health, prosperity

Lerundþrian, to separate
 Lerþencan, to afflict
 Lerþican, to cease, to desist
 Lerþigean } to be silent
 Lerþugian }
 Lerþinc, affliction, trouble, labour
 Lerþiðþrian, to subdue
 Lerþurþer, a sister
 Lerþungian, to sin
 Leta, as yet, again
 Letacman, to betoken
 Letæcan, to teach, to explain, to show
 Letælan, to accuse, to reprove
 Letære, meet; sup. zetæroþt
 Letenge, heavy
 Letenge, happened
 Leteon } to draw, to attract
 Letion }
 Leteopian, to grow weary
 Letara, one who assents
 Letarian, to assent, to allow
 Letanc } thought
 Letoht }
 Letapeneð, wetted
 Leteaht, counsel, purpose
 Leteahtepe, a counsellor
 Letencan } to think, to consider, to
 Letincan } remember
 Leteodan, to associate
 Leteode, a language
 Letinnan, to disperse
 Letoþan, to bear, to suffer
 Letþopian, to suffer
 Letþruen, joined
 Letþænan, to moisten
 Letþær, conformable, agreeing, at peace
 Letþæreþce, harmoniously
 Letþærian, to adopt, to make conformable
 Letþýlð, patience
 Letþýlðeþce, patiently
 Letþýlðig, patient
 Letþðan, to happen
 Letioþhan, to determine, to appoint
 Letreope, true, faithful
 Letreopeþce, faithfully
 Letreopian, to conspire
 Letrþýman, to encourage

- Leunnan, to grant
 Leunopotrian, to be sorrowful, to be disquieted
 Lepanian, to diminish
 Lepapenian, to warn, to beware
 Lepæcan, to excite
 Lepægan, to weigh down
 Lepeableþep, a rein
 Lepeþ, madness
 Lepelgian, to enrich
 Lepelt-leþep, a rein
 Lepenian, to allure
 Lepeoþþan, to be, to come to pass
 Lepeoþþian, to make honourable, to distinguish
 Lepexan, to grow, to accrue
 Lepiþep, the weather
 Lepil } a wish, the will
 Lepill }
 Lepin, labour, a battle, war
 Lepinna, an enemy
 Lepinnan, to conquer
 Lepiþ, certain
 Lepiþlice, certainly
 Lepit, understanding
 Lepit-leaþ, witless, foolish
 Lepit-loca, the breast
 Lepitca, a witness
 Lepitan, to depart
 Lepitner, knowledge
 Leplæt, debased
 Leppiþ, a writing
 Leppiþl, a change, a course of events
 Lepuna, a custom, wont
 Lepunelic, wonted, usual
 Lepuman, to be wont
 Lepunþum, pleasant
 Lepýþcan, to make
 Lepýþht } merit, deserving
 Lepýþhto }
 Lepýþcan, to wish
 Liddian, to sing
 Lieran, to prepare
 Liþan, to give
 Liþende, giving
 Liþepner, greediness
 Liþol, bountiful
 Liþpe, greedy, anxious
 Liþu, a gift
 Ligant, a giant
 Lilp, arrogance
 Lilpan, to boast
 Lim }
 Lim-cýn } a jewel, a gem
 Lim-cýnn }
 Limeleþt, negligence
 Lim-peceþ, a palace
 Linþæþt, ample
 Lingra, a youngster, a scholar
 Liogodhad, the season of youth
 Liomop, sad
 Liþcian, to sigh, to sob
 Liþe-la-geþe, yes, O yes!
 Liþrian, to desire, to covet
 Liþþunc } covetousness, desire
 Liþþung }
 Liad, pleasant
 Liæþ }
 Liar } glass
 Liæþ-hluþiu } glass-clear, trans-
 Liar-hluþne } parent
 Lileap, skilful, prudent
 Lilengan, to adorn
 Lihdan, to glide, to slip
 Lihopian, to sing
 Lihopord, a song, metre
 Linæt, a gnat
 Linopnian, to lament, to grieve, to groan
 Linopnung, lamentation
 Liod, God
 Liob, good
 Lioda, a Goth
 Liobcund, divine
 Liobcundelic, divinely
 Liobcundnyþ, deity, divine nature
 Liobner, goodness
 Liob, gold
 Liob-hopd, a hoard of gold
 Liob-þmið, a goldsmith
 Liþaþan, to dig, to delve
 Liþam, fierce, enraged
 Liþapian, to grope
 Liþæþ, grey, green
 Liþeat, great
 Liþene, green
 Liþeman, to become green
 Liþetan } to greet, to address
 Liþ-gþetan }
 Liþum, grim

Γροτ, a particle, an atom
 Γροπαν, to grow
 Γруnd, ground, earth, bottom
 Γруnd-lear, groundless, unfathom-
 able
 Γруnd-peal, a foundation
 Γрүметан }
 Γрүметиган } to grunt, to roar
 Luma, a man
 Lum-pinc, a leader
 Luð, a conflict
 Lýdene, a goddess
 Lýlðan, to pay
 Lýlðen, golden
 Lýlt, guilt
 Lýtpepe, a miser

D.

Dabban, to have
 Dadoп }
 Dadoпe } bright, serene
 Dæft, detained
 Dæftedom, captivity
 Dægел }
 Dagal } hail
 Dæl }
 Dælo } health
 Dælu }
 Dæle }
 Dæleð } a man, a hero
 Dælga, light
 Dæmed-þing, cohabitation
 Dæpend, an errand
 Dæpfeft, harvest
 Dæplíc, laudable
 Dæf, a command
 Dæð, heath, heather
 Dæto, heat
 Dal, sound, hale
 Dalg, holy, a saint
 Daljan }
 Daljan } to pray, to beseech
 Dam, a home, a house
 Dam-fæft, an inhabitant
 Dangian, to hang
 Dap, hoary
 Dapa, a hare
 Dat, hot
 Datan, to call, to name, to command

Dætheoptney, hot-heartedness,
 anger, fury
 Dætian, to hate
 Dape, sight, aspect
 De }
 Die } he, any one, it
 Dit }
 Deafð, a head
 Deafod-beah, a crown
 Deag }
 Deah } high; comp. Dyhpe; sup.
 Dean } Dehrta
 Deahner }
 Deaner } height, highness
 Deah-peðep, a great tempest
 Deal, a hall
 Dealan, to heal; imp. Dal
 Dealðan, to hold, to incline
 Dealf, half
 Dealic, high, exalted
 Dealice, highly
 Dealicop, more highly
 Dean, needy, poor
 Deanlic, vile, worthless
 Deapð, hard
 Deapðe, severely; sup. Deapðort
 Deapð-heopt, hard-hearted
 Deapð-rælig, unhappy
 Deapð-rælfð, a hard lot, unhappi-
 ness
 Deapm, harm
 Deapm-cpiddigan, to speak ill of
 one
 Deapepa, a harp
 Deapepe, a harper
 Deappian, to play on the harp
 Deappung, harping
 Deapepian, to restrain, to control
 Deapo-pinc, a chieftain, a noble
 Debban, to raise, to lift up
 Deftg, heavy
 Deftigan, to be heavy or sad, to
 weigh down
 Deftglice, heavily, grievously
 Deftigner }
 Deftiner } heaviness, sorrow
 Delan }
 Delan } to cover, to conceal
 Deldan, to bend, to incline
 Dell, Hell

- Hell-papa, an inhabitant of hell
 Helm, the head, the top of anything
 Helma, a helm, or rudder
 Helpan, to help
 Henan, to oppose, to repress
 Henð, poverty, trouble, punishment
 Heofencund, heavenly
 Heorian, to mourn
 Heoron, heaven
 Heoron-topr, heavenly bright
 Heopot, a hart
 Heoprumian, to obey
 Heopt, a hart, a stag
 Heopte, the heart
 Heþ, here
 Heþan, to obey
 Heþe, a crowd, an army
 Heþe, fame
 Heþeð, a court, a family
 Heþe-geat, a weapon
 Heþe-þinc, an enemy
 Heþe-tema, a chieftain, a leader of
 an army
 Heþe-toha, a consul, a leader of an
 army
 Heþepian, to despise
 Heþge } an army
 Heþige }
 Heþian, to praise
 Heþing praise, favour
 Heþlic, glorious
 Heþer, hither
 Heþer heþer, hither and thither
 Heþan, to hasten
 Heþe, the mind, energy, care
 Heþe-lært, heedless
 Heþe-þnotp, a wise mind
 Heþian } to strive, to think, to en-
 Heþgian } deavour
 Heþ-þcip, familyship
 Heþe, a battle
 Heþself, himself
 Heþan } hence
 Heþon }
 Heþdan, behind
 Heþde, a hind
 Heþþian, to hunger
 Heþp, a hinge
 Heþde } a protector, a ruler
 Heþþe }
- Heþ, his
 Heþ, form, hue
 Heþ-cuð, familiar
 Heþung, pretence, appearance
 Heþ, a mound, a barrow
 Heþorð, a lord
 Heþorð-þcipe, lordship, government
 Heþeþer, laughter
 Heþeþor, a sound
 Heþra, fame, report
 Heþeaðig, celebrated
 Heþeaðigþer, celebrity
 Heþuð, loud
 Heþeþer, clear
 Heþýrtan, to listen
 Heþæppian, to rest, to lie
 Heþeþc, soft, tender
 Heþpan, to bend
 Heþgian, to be desirous, to be anxious
 Heþol, a hole
 Heþolb, faithful
 Heþolm, the ocean
 Heþolt, a wood, a grove
 Heþonð, the hand
 Heþopa, hope
 Heþopian, to hope
 Heþopæaþe, a sink
 Heþorð, a hoard, a treasure
 Heþorð-þerþeþon, a treasure
 Heþorþ, reproach, derision
 Heþræð, ready, swift
 Heþræðlic, speedy
 Heþræðlice, speedily, quickly
 Heþræð-þerþer, a swift course
 Heþræð-þæne, a chariot
 Heþræþel, a garment, apparel
 Heþræþe } quickly
 Heþræþe }
 Heþreorþan, to fall
 Heþreorþe, violently approaching, *e.g.*
 a storm
 Heþreorþenð } perishable
 Heþreorþenðlic }
 Heþreorþ, cruel, troubled
 Heþreorþ } repentance
 Heþreorþung }
 Heþreorþan, to rue, to repent
 Heþreorþþian, to rue, to be sorrowful
 Heþreþan, to agitate, to lift up
 Heþreþtan, to lie down

ʒpeþer, the mind
 ʒpuoh, rough
 ʒpor, a roof, the top of anything
 ʒpor-fæŕt, roof-fast, firm
 ʒpon-mepe, a whale-pond, the sea
 ʒpor, prone, bent down
 ʒpwe, the earth
 ʒpýne, ruin
 ʒumeta, how, in what manner
 ʒund, a hound, a dog
 ʒund-niŕontig, ninety
 ʒundþeð, a hundred
 ʒund-ŕeoŕontig, seventy
 ʒuniŕ, honey
 ʒunza, a hunter
 ʒuntian, to hunt
 ʒupu, at least
 ʒuŕ, a house
 ʒuŕer-hipde, a keeper
 ʒpa, who, any
 ʒpat, brave
 ʒpæt, which, what
 ʒpæte, wheat
 ʒpæþer, whether, either
 ʒpæþne, nevertheless
 ʒpæt-hpeŕa, a little, in some measure
 ʒpæt-hpeŕanunŕer, in some measure, in some degree
 ʒpealŕa, expanse, convexity
 ʒpeapŕian } to turn, to turn round,
 ʒpeopŕan } to depart, to wane
 ʒeŕŕan }
 ʒpeapŕunŕ, inconstancy, changeableness
 ʒpelc, any
 ʒpene, a little
 ʒpeol, a wheel
 ʒpeŕŕhc, changeable
 ʒpidpe, whither
 ʒpile, a while, time
 ʒpilendhc, for a time, temporary
 ʒpilum, sometimes
 ʒpiz, white
 ʒpon }
 ʒponne } a little, somewhat
 ʒponan }
 ʒponon } whence, how
 ʒpone, any one
 ʒponne, when

ʒpupfulner, changeableness
 ʒpýŕt, a circuit
 ʒýðan }
 Le-hýðan } to hide, to conceal
 ʒýde, a hide, a skin
 ʒýhthc, joyful, desirable
 ʒýlt, a hilt of a sword
 ʒýpan, to hear, to obey
 ʒýpian, to imitate
 ʒýpnde, horned, having a beak
 ʒýŕt, an ornament
 ʒýŕtan, to adorn
 ʒýŕpan, to deride, to revile
 ʒýŕping, reviling, reproach
 ʒýð, a haven

I.

Ic, I
 Idel }
 Idel-ŕeopn } idle, vain
 Ieŕland }
 Ieŕlonð } an island
 Iland }
 Ielð, old. See ealð, comp. Ielðpa,
 sup. Ielþer
 Ilc, the same
 Immedeme, unworthy, imperfect
 Inc, you
 Incoŕa, the mind, the breast
 Ineŕpe, provision
 Inŕan }
 Innan } to enter
 Ingehýŕð, intention, thought
 Ingeþanc }
 Ingeþonc } thought, mind
 Inhce, internally, in itself
 Inna }
 Innan } within
 Innanpeapð }
 Innepeapð } inward
 Innoð, the stomach
 Innunŕ, that which is included
 Inpeapðhce, thoroughly, inwardly
 Inŕið-þonc }
 Inŕiz-þonc } an inward thought, a
 deceitful thought
 Iob, Jove
 Iŕnan, to run
 Iŕpe }
 Iŕrunŕ } anger
 Iŕŕian, to be angry

Iʀ, ice

Iʀiḡ, icy

Iþaciḡe, Ithaca

Iu, formerly

K.

Kaʀeʀe, Cæsar, an emperor

Kuning, a king

L.

La, lo! oh!

Lacan, to play, to sport

Lacnian, to heal

Ladþeop

Ladþeop

Larþeop

Larþiop

Læce, a physician, a leech

Læce-cpærʀ, the art of medicine,
medicine

Læce-dom, medicine, a remedy

Lædan, to lead

Læden, Latin

Læʀan, to leave, to relinquish

Læn

Lean

Lænan, to lend

Læne, slender

Læng

Lange

Long

Læpan, to teach

Lær, less

Lærʀan, to follow

Læʀan, to permit, to let go, to leave,
to suppose

Lar, the remainder, what is left

Lagu, water

Lagu-ʀloð, ocean-flood

Lagu-ʀʀeam, the sea, the ocean

Land

Lond

Lang

Long

Lange

Longe

Lang-ʀær, long continuance

Langrum, lasting, long

Lap, learning, lore, admonition

Lapeop, a teacher, a master

Larʀ, at length

Late, late; comp. laʀop

Lað, hateful, hostile, destructive

Laðlice, horribly

Leaʀ, permission, leave

Leaʀ, a leaf

Leahʀeʀ, a sin, a crime

Leanian, to reward, to recompense

Leaʀ

Leaʀ-lic

Leaʀ-ʀpell, a fable

Leaʀ-ʀpellunḡ, false opinions, false
speaking

Leaʀunḡ, lying

Leax, a salmon

Leccan, to moisten, to be wet

Lecḡan, to lay down, to lower

Leʀ, left

Leḡ

Leḡa

Liḡ

Leḡan, to lay, to place

Lencʀen, Lent, the spring

Leng, length

Leo

Leon

Leoð

Leoð-ʀcipe

Leoð-ʀpuma,

Leoð-hata,

Leoht,

Leohtan,

Leoʀ

Lioʀ

Leoʀian

Libban

Liʀian

Liʀgan

Lýbban

Leoʀtæl,

Leoʀpenð,

Leogan,

Leoma,

Leoʀnian

Leoʀniḡan

Leoð

Lioð

Leoð-ʀýʀhta,

Lecʀan,

Leoð-ʀýʀhta, a poet

Lecʀan, to hinder

} false, loose

} a flame

} a lion

} a nation, a people

} a leader, a chieftain

} a hater of people, a
tyrant

} light

} to lighten, to make light

} precious, beloved, dear

} to live

} to learn

} a verse, a poem, a lay

- Libbende, living
 Lic }
 Lehc } like
 Lic }
 Lichoma } the body
 Licetan }
 Licettan } to pretend, to dissemble
 Licgan }
 Ligan } to lie, to extend
 Lichamhce }
 Lichomhce } bodily
 Lician, to please, to like
 Licpýrð, worthy of esteem
 Lif, life
 Lirep, the liver
 Liget, lightning; pl. lygetu
 Lihtan, to shine, to give light
 Lim, a limb
 Lymphce, fitly
 Lind-pigend, a warrior with a shield
 Liran, to collect, to gather
 Lirre, favour
 Lirt, science, skill, power
 Lirtum, skilfully
 Lið, a cup
 Lið, mild
 Lihan, to sail
 Lið-mon, a sailor
 Lixan, to shine
 Locen, an enclosure, bounds
 Locian, to look, to see
 Lof, praise
 Londer-ceopl, a husbandman
 Loppe, a flea
 Lorjan, to lose, to perish, to go
 away
 Lot, a lot, deceit, craftiness
 Lot-prenc, deceit
 Lox, a lynx
 Lufe, love
 Lufian, to love
 Lupend, a lover
 Lungpe, forthwith, quickly
 Lurt, desire, pleasure, lust
 Lurt-bæp, cheerful
 Lurt-bæpe, desirous
 Lurt-bæphce, delightfully, with
 delight
 Lurt-bæpner, happiness, desire
 Lurt-hce, willingly, joyfully
 Lurtum, willingly
 Lutan, to incline
 Lyccan, to pluck up
 Lýran, to permit
 Lýrt, the air
 Lýrcan, to wish, to choose, to be
 pleased with
 Lýt, little
 Lýtes, crafty
 Lýtel } little, small; comp. lær, sup.
 Lýtle } lært
 Lýtelhce, deceitfully
 Lýthan, to diminish, to lessen
 M.
 Macian, to make, to form, to do
 Mæden, a maiden
 Mægen, virtue, strength, might,
 power
 Mægen-cpært, chief strength
 Mægen-rtan, a huge stone
 Mægn, power
 Mægð, a maiden, a country, a tribe,
 a kinsman
 Mægð-had, virginity
 Mæg-plite, a species, a form
 Mæl, a space of time
 Mænan } to mean, to intend, to
 Menan } lament
 Mængu }
 Mæneg } a crowd, many
 Mani }
 Mengu }
 Mæpa, famous, celebrated, great;
 sup. Mæporrt
 Mæpe } excellent
 Mæpe }
 Mæphc, noble
 Mæppan, to be celebrated
 Mæpð, greatness, glory, praise; pl.
 miracles
 Mært, a mast
 Mært, most, greatest. See Mýcel
 Mætan, to dream
 Mæð, measure, degree, condition, lot
 Mæg, a relation
 Mægan, to be able
 Mægrtep, a master
 Mægo-pinc, a citizen, a man

Man } a man	Metgian, to mete, to moderate, to rule
Mon } a man	Metgung, moderation
Man, sin, wickedness, evil, disease	Metod, the Creator
Man, sinful, wicked	Micel } much, great
Man-full, full of wickedness	Mýcel }
Manian, to admonish	Micellic, great
Manig-feald } manifold	Micelnej, greatness
Moni-feald }	Miclej, much
Manig-fealdlic, complicated	Miclum, greatly
Mannian, to people, to fill with men	Mid } with
Manðpæpe, gracious	Mið }
Mapa, greater. See Mýcel	Middan-eapð } the earth, an en-
Mape, more	Middan-geapð } closure
Maptýp, a martyr	Miðdepeapð, midward
Maðm, a vessel	Miðdel, middle
Maðm-hýpðe, a treasurer	Miðjephð, middle age
Meaht } strength, might, power	Miðgehealdan, to satisfy
Miht }	Miðlejt } midmost, middle class,
Meapc, a boundary, a territory	Miðmejt } middle
Meapcian, to mark, to mark out	Mið-ope, the middle region
Meappian, to err	Mið-wintep, mid-winter, Christmas
Mece, a sword	Mihtc. See Magan
Með, meed, reward	Mihtig, mighty
Meðeme, worthy, desirable, perfect	Mihtiglice, mightily, powerfully
Meðemlice, worthily	Mild, mild, merciful
Meðemnej, dignity	Mild-heopt, merciful
Meðtþunne } infirmity, weakness	Mild-heoptnej, mercy
Metþunne }	Mildþian, to have mercy, to pit
Metþýmne }	Mildþung, mercy, pity
Meldian, to make known, to display, to inform against	Miltje, mercy
Melo, meal	Mín, mine
Mengan, to mix	Mindgian, to advise, to remind
Mengio, a multitude	Miscan, to mix, to dispose
Mennjrc } human, humanity	Miscþpan, to wander
Mennjrclic }	Miscþæð, a misdeed
Meodum, meritorious	Miscþeþjarian, to pervert
Meox, dirt	Misclic } various
Mepe, a mere, a lake, water	Misc, a mist
Mepe-flod, the ocean	Miscþan, to conceal
Mepe-hengejt, a sea-horse, a ship	Miscð, the mind
Mepe-rtþeam, the sea-stream, the ocean	Miscþe } a mother
Meþge } joyful, merry	Miscþup }
Mupge }	Miscðig, proud
Meþjrc, a marsh	Miscðilic, magnanimous
Metan, to meet, to find, to observe	Miscð-jeþa, the mind, the mind's sense
Metan, to measure, to mete, to compare	Miscðe, the earth
Meze, meat	Miscna, the moon

Monað }
 Monð } a month
 Moncýn, mankind
 Mor, a moor
 Morþen, the morning
 Morþen-ŕeoþpa, the morning star
 Morþop, murder
 Morc, must
 Mot, must, can
 Munt, a mount, a mountain
 Munt-giop, the Alps, the mount of
 Jupiter
 Mupnan, to mourn, to care for, to
 regard
 Mur, a mouse
 Murc, must, new wine
 Muð, a mouth
 Mýneŕian }
 Mýnŕian } to remind
 Mýnla, inclination
 Mýntan, to propose
 Mýpeŕ }
 Mýpŕ } pleasure, delight
 Mýpan, to hinder
 Mýpð, pleasure

N.

Nabban, not to have
 Nacob, naked
 Næðpe, a serpent
 Næneŕ, none
 Næpe }
 Nær } was not
 Nærre, a promontory
 Naŕa }
 Naŕu } the nave of a wheel
 Naŕan, not to have or possess
 Nahc }
 Nauhc } naught, nothing
 Napuhc }
 Nalær, not at all
 Nallar, not only
 Nama, a name
 Nan, none
 Nat, *i.e.* ne-pat. See pītan
 Nauþep, neither
 Neaðingā, necessarily
 Neah }
 Nean } nigh, near
 Neap }

Neahc }
 Nihc } night
 Neapa }
 Neapep } narrow
 Neapop }
 Neappa }
 Neapaner, trouble, distress
 Neapep, straitly
 Neapepner, anxiety
 Neappian, to straiten
 Neat }
 Neatn } cattle, a beast
 Nýten }
 Neapeŕc } presence, neighbourhood
 Nepeŕc }
 Neb, the face
 Neðe }
 Nýðe } necessarily
 Neð-þeapŕ }
 Neoð-þeapŕ } need, necessity, ne-
 Nið-þeapŕ } cessary
 Nemnan, to name, to mention
 Neoð-ŕpæce, voluntarily
 Neoð-þeapŕe, necessities
 Neoten, cattle, a beast of burden
 Neoþan, beneath
 Neoþepa, lower, inferior
 Neopol }
 Nipol } prostrate
 Neŕgean }
 Neŕian } to preserve
 Neŕigenð, a saviour; participle of
 Neŕgean
 Neŕe neŕe, no, no; by no means
 Neŕ }
 Neŕc } a net
 Neŕelic, beastly
 Niðan }
 Nýðan } to compel, to force
 Niŕan }
 Niŕgon } nine
 Niman, to take, to take away, to
 assume, to adopt
 Niopop, lower
 Niŕtan }
 Nýŕtan } not to know
 Niþemeŕc, lowest, nethermost
 Niþep }
 Niþeplic } downwards, low
 Niþep-healð, downwards

Nīpan } newly
 Nīpane }
 Nīpe, new
 Nopð, north
 Nopð-enðe, north-end
 Nopð-þeꝛt, north-west
 Nopþeapꝛð, northward
 Not, use, enjoyment
 Notian, to enjoy, to possess, to
 occupy
 Nu, now
 Nu-rihte, just now, straightway
 Nýð-beapꝛ, necessary, needful
 Nýllan, to be unwilling
 Nýt, purpose, use
 Nýt, perfect
 Nýt-pýꝛð, useful

O.

Of, of
 Ofaðon, to remove, to do away
 Ofæton, to draw out, to remove
 Ofbeatan, to kill, to strike
 Ofbecuman, to come from
 Ofðæl, a fall, a setting
 Ofðælpe, more prone
 Ofðune, downwards, down
 Ofep, a bank
 Ofep, beyond
 Ofepbræðan, to overspread
 Ofepcuman, to overcome
 Ofepðencan, to be drunk
 Ofepfaran, to pass by, to pass over
 Ofepfýll, intemperance
 Ofepgan } to pass over, to pass
 Ofepgangan } away
 Ofepgiotolneꝛ } forgetfulness
 Ofepgiotulneꝛ }
 Ofepheopan, to disobey
 Ofephogian, to despise
 Ofephýð, a high mind
 Ofepmiz, superfluity
 Ofepmetta } high-mindedness, ar-
 Ofepmetto } rogance, too much
 } food
 Ofepmoð } arrogant, proud
 Ofepmoðlic }
 Ofepmoðneꝛ, scorn, arrogance
 Ofeppecan, to instruct
 Ofepꝛælð, superfluity, too great
 prosperity
 Ofepꝛeon, to look down upon
 Ofepꝛettan, to cover
 Ofepꝛtæppan, to overstep
 Ofepꝛriþan, to overcome
 Ofepꝛteon, to cover over, to over-
 whelm
 Ofepþeapꝛ, great need
 Ofepþeon, to excel, to surpass
 Ofepþinnan, to overcome
 Ofepþꝛpeon, to cover over ; part.
 ofepþꝛgen
 Ofꝛepitan, to depart
 Ofꝛhenan, to take away
 Ofꝛipan, to run off, to outrun
 Ofꝛleatan, to let out
 Ofꝛlýꝛt, desirous of
 Ofꝛmunan, to remember
 Ofꝛꝛceamian, to shame, to be
 ashamed
 Ofꝛꝛion, to see, to behold
 Ofꝛꝛattan, to oppress
 Ofꝛꝛlean, to slay, to kill, to cut off
 Ofꝛꝛniþan, to cut off
 Ofꝛꝛpelꝛan, to devour
 Ofꝛt, often
 Ofꝛteon, to draw off, to deprive
 Ofꝛþincan, to bethink
 Ofꝛþuccan, to oppress
 Ofꝛtꝛæð, frequent
 Ofꝛꝛundꝛoð, astonished
 Oleccan, to flatter, to allure, to
 cringe, to gratify
 Olecung, flattery, allurement
 Onælan } to inflame
 Onhælan }
 Onbipꝛgan } to taste
 Onbýꝛgan }
 Onbitan, to bite, to taste of
 Onblæpan, to blow upon
 Onbýꝛðan, to animate, to encourage
 Onceꝛþꝛan } to turn from, to turn
 Oncýꝛpan } back, to change
 Oncnapan } to know
 Oncneopan }
 Oncpeþan, to reply, to echo
 Ondꝛiz, mind, understanding
 Ondꝛæðan, to dread, to fear
 Ondꝛꝛope, an answer

- On-eapðian, to dwell in
 On-ecnerre, for ever
 Onettan, to hasten
 Onrindan, to find, to discover
 Onron, to receive, to accept
 Ongean, against
 Onginnan, to begin
 Ongitan, to perceive, to know, to understand
 Onhagian, to be at leisure, to be unoccupied
 Onhelðan, to incline
 Onhngan, to bow down, to incline
 Onhpepan, to stir up
 Onhpinan, to touch
 Onhpeapfan } to change, to go
 Onhpeopfan } away
 Onhýpian, to imitate
 Oninnan, within
 Onipnan, to run, to move
 Onlacan, to sport
 Onlarþ, at last, at length
 Onlænan, to lend
 Onlætan, to relax
 Onleogan, to belie, to falsify
 Onlic, like
 Onhcner, a likeness
 Onheran, to liberate
 Onlihtan } to enlighten, to shine
 Onlyhtan } upon, to shine
 Onlucan, to unlock
 Onlutan, to incline
 Onracan, to deny, to retort, to reply
 Onrcunian, to shun
 Onrien, an aspect
 Onriþan, to descend, to sink
 Onrixtan, to press down, to beset
 Onrtyþian, to agitate, to excite
 Onrundron, apart
 Onrþifan, backwards
 Ontigan, to untie, to unloose
 Onþonce, delightful
 Onpæcnian, to awaken, to excite
 Onpendan, to change, to turn aside
 Onppacan, to revenge, to punish
 Onppifan, to reveal
 Onpunan, to dwell, to inhabit
 Open, open, exposed, clear, evident
 Openlice, openly, plainly
- Oprucman, to overcome; contracted from oprucman
 Orð-þruma, the origin, the author
 Opealð, old
 Opealðo, old age
 Orþgellice, arrogantly
 Orþmæte } overmuch
 Orþmete }
 Orþmod, distracted in mind, dejected
 Orþmodner, mental disease, madness, despair
 Orþrorþ, secure, prosperous
 Orþrorþner } security, prosperity
 Orþrophner }
 Orþeþan, to appear
 Orþeopan } to appear, to show
 Orþeþan }
 Orþer, another
 Orþer, otherwise
 Orþfærtan, to commit, to trust, to sow
 Orþþunan, to touch
 Orþracan, to deny
 Orþrtandan, to stand still
 Orþre, or
 Orþritan, to blame, to reproach
- P.**
- Papa, the Pope
 Pað, a path
 Peaproc, a park
 Peðþian, to make a path, to tread
 Plantian, to plant
 Plega, play, sport, pastime
 Plegian, to play
 Pleo }
 Pleoh } peril, danger
 Plio }
 Pholic, dangerous
 Pricu, a prick, a point
- R.**
- Racenta, a chain
 Racu, rhetoric, a discourse, an explanation
 Rað, a riding
 Ræcan, to reach
 Ræð, a discourse, counsel, advantage

- Rædan, to read, to govern, to decree
 Rædelre, a riddle, imagination, ambiguity
 Rægl, a garment, clothing
 Ræpan, to bind
 Rært, rest, repose
 Rærpian, to think, to meditate
 Rap, a rope
 Rað, quickly
 Read, red
 Reapepe, a spoiler
 Reapian, to rob, to take away
 Reaplac, spoil, rapine
 Recan, to reckon, to count, to relate, to explain
 Recan } to regard, to care for, to
 Reccan } direct, to govern
 Reccelear } reckless, careless
 Recelear }
 Recceleert } recklessness, carelessness
 Recelert }
 Reccepe, a rhetorician
 Recelj, incense
 Recen } immediately, straight
 Recene }
 Rehthc } rightly, justly
 Rihthc }
 Ren } a course
 Rýne }
 Ren, rain
 Reþa } severe, fierce, violent
 Reþe }
 Reþig-mod, fierce in mind
 Ric, dominion, power
 Ric, rich, powerful, in authority
 Rice, a kingdom
 Ricpian, to rule, to reign
 Ridan, to ride
 Rihc } right, justice, truth
 Rýhc }
 Rihtan, to correct, to instruct, to make right
 Rihce, immediately, straightway
 Rihcenð, a ruler, a governor
 Rihthc, just, regular, upright
 Rihthce } rightly, justly, wisely
 Rihthpithce }
 Rihc-pellenð, right willing, wishing what is right
 Rihthp, rightwise, righteous
- Rihthpner, justice, wisdom, righteousness
 Riman, to number
 Rinc, a man, a warrior
 Rind, the bark, the rind
 Ripa, a handful of corn, a sheaf
 Ripe, ripe
 Rið } a rill, a rivulet, a river
 Rýð }
 Rod, the rood, the cross
 Rodop, the sky
 Romanisc, Roman
 Rond-beah, a boss
 Rore, a rose
 Rum, wide, large, august
 Rume, widely
 Rumedhc, spacious
 Rumedhce, abundantly
 Rummod, bountiful
 Run-coþa, the breast, the mind
 Rýn, a roaring
 Rýnan, to roar
- S.
- Sacu, strife
 Sadian, to be weary
 Sæ, the sea
 Sæ-clif, the sea-cliff, the shore
 Sæð, seed
 Sægan }
 Secgan } to say, to prove
 Seþan }
 Sæl, good
 Sæl } better; comp. of þel
 Selpa }
 Sæl } prosperity
 Sælð }
 Sæne, dull, sluggish
 Sæ-tilca, one who ploughs the sea, a sailor
 Sam, whether
 Samað } together, likewise
 Somod }
 Sampa, worse
 Sampade, unanimously
 Samtengeþ, continually, immediately
 Sampur, half-wise, unwise
 Sampþædneþ, agreement, unity

- Sanc }
 Sang } a song
 Sap }
 Sop } sorrow
 Sap-cpib, a sorrowful saying, a
 mournful song
 Sapig, sorrowful, sorry
 Saplic, sorrowful, grievous
 Saplice, sharply, sorrowfully, sorely
 Saul }
 Sapl } the soul
 Sapan, to sow
 Scaman }
 Sceaman } to blush, to be ashamed
 Scanðlic }
 Sceanðlic } mean, vile
 Sceað, the shade, a shadow
 Sceaft, creation
 Sceaft, a shaft
 Scealan, to owe, to be obliged to any
 one
 Scealc, a servant, a man
 Sceame, shame
 Sceameleap, shameless
 Sceaþ, a shard
 Sceaþner, sharpness
 Sceaþrene, sharp-sighted
 Sceaþ, a region
 Sceaþa, a robber, an enemy
 Sceaþian, to behold, to view
 Sceaþung, contemplation
 Scelð }
 Scylð } a shield; met. an army
 Scell, a shell
 Sceol, a gang, a crowd, a shoal
 Sceop, a poet
 Sceoppennð }
 Sceppennð } the Creator, a maker
 Scippennð }
 Sceopt } short; com. ꝛcýptpa;
 Scopt } sup. ꝛcýpterþ
 Sceotan, to shoot
 Sciene, beautiful, shining
 Scilðig }
 Scylðig } guilty
 Scima, splendour, brightness, a ray
 Sciman }
 Scinan } to shine
 Scinlac, magic
 Scip, a ship
 Scip-hepe }
 Scip-hepge } a fleet of ships
 Scipꝛtýpa, a pilot
 Scip, pure, clear, sheer
 Scolu, a school, a band
 Scipðpæn, a chair of state
 Scipfan, to care for
 Scipð, a revolution
 Scucca, the devil
 Scýrtan, to verge, to incline
 Scýlb, guilt, sin
 Scýlðan, to shield, to defend
 Scýl-ꝛyc, a shellfish
 Scýppan, to create
 Scýpmælum, confusedly
 Scýppan, to adorn, to sharpen
 Sealt, salt
 Seapolice, artfully
 Seapu, a fraud
 Seað, a well, a gulf
 Secan, to seek
 Secg, a warrior
 Secg, a speech
 Seþa, the mind
 Seþt, soft, quiet
 Seþel }
 Seþl } a sail
 Selan, to soil, to stain
 Selcuð } strange, extraordinary,
 Selðcuð } unknown
 Selðan }
 Selðhponne } seldom
 Selðum-hponne, sometimes
 Selerþ, best; superlative of þel
 Selþ, self
 Selþlic, self-liking, self-love
 Selþ-will, self-will
 Sella, a giver
 Sellan }
 Syllan } to give
 Sellic, wonderful
 Sendan, to send
 Seoc, sick
 Seoþian }
 Sioþian } to complain, to bewail
 Seoþontig, seventy
 Seoþung }
 Sioþung } a complaint
 Seolþep }
 Sýlþop } silver

- Seolocen, silken
 Seon, to see
 Secl } a seat
 Sırl }
 Settan, to set, to place, to arrange
 Siapo-cpær̃t, a skilful art
 Sib, peace, agreement, relationship
 Sibjumlice, peaceably
 Siccetung, a sigh, sobbing
 Sicilna, Sicily
 Sid, wide, various
 Sido } a custom
 Sidu }
 Siepan, to lie in wait, to plot
 Sırtan, to sift
 Sıgan, to sink down, to rust
 Sıge, a victory
 Sıge, a setting, declining
 Sıgenð, thirsty
 Sıge-þeod, a victorious nation
 Simle } always
 Symbel }
 Sin, always
 Sin, his
 Sinc, a heap
 Sinc-geor, a money gift
 Sinzal } continual, lasting
 Sinzala }
 Sinzallice, perpetually
 Sinzan, to sing
 Sinrcıpe, wedlock
 Sınz. See pejan
 Sioca, a sick person
 Siofon, seven
 Siofoða, bran
 Sioloc, silk
 Siopian, to sew
 Sið, time, occasion, a path, an arrival
 Siðþan } after, afterwards
 Siðþan }
 Sıttan, to sit, to dwell
 Slæpð, sloth
 Slapan } to sleep
 Slepan }
 Slap, slow
 Slean, to slay, to strike, to cast or
 throw
 Slepan on, to slip on, to cast on
 Slıtan, to slit, to tear
 Slıð, changeable, inconstant
 Smal, small
 Smealic, subtle, deep, profound
 Smealice, deeply, profoundly
 Smean } to inquire, to meditate
 Smeagan }
 Smeapcian, to smile
 Smeaung, argument
 Smec, smoke
 Smolt } mild, gentle, calm, smooth
 Smylt }
 Smuzan, to flow gradually
 Snap, snow
 Snıcan, to creep, to crawl
 Snıþan, to cut off
 Snıttro, wisdom
 Sor̃te, softly, gladly
 Sol, mire
 Somne } together
 Toromne }
 Son, a sound
 Sona, soon, immediately
 Sond, sand
 Sondbeoph, a sand-hill
 Sondcopn, sand, grains of sand
 Sor̃gian, to sorrow, to grieve, to be
 anxious
 Soð } true
 Soða }
 Soþan }
 Soð-cıpe, a true saying, a maxim
 Soð-fær̃t, just
 Soð-fær̃tner, truth, sincerity
 Soð-ıpell, a true history
 Spaca, the spoke of a wheel
 Spanan, to urge, to allure, to excite,
 to seduce
 Spearca, a spark
 Speð, means, power, wealth, effect
 Spell, speech, language, discourse,
 argument
 Spellian, to speak, to teach
 Spıgezzan, to spit
 Spıuan } to inquire, to seek after,
 Spıuan } to argue
 Spıuzan }
 Spop, a pursuit, a track
 Sppæc, speech, language, subject of
 discourse
 Sppecan, to speak
 Sppingan, to spring

- Spnyttan, to sprout, to bud
 Stæf } a staff, a letter
 Staƿ }
 Stan, a stone, a rock
 Standan } to stand, to be
 Standan }
 Stan-reapn-gim, a precious stone
 Stað, a shore
 Stapelian } to establish, to support
 Staþolian }
 Stapol, a foundation
 Stapol-færƿ, stable, firm
 Steap, a cup
 Steapc, stark, severe
 Steþe, a place, a station
 Stemn, a voice
 Stemn, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Steopan } to steer, to direct
 Steƿian }
 Steoplear, outrageous, without a
 guide, ignorant
 Steoppa, a star
 Steoppoþer, a rudder
 Steopƿ, a tail
 Stepan, to raise, to honour
 Steppan, to step
 Sticce, a small matter
 Sticcian, to stick, to remain
 Sticel, a sting
 Stig, a path
 Stigan, to depart, to ascend
 Stille, still, quiet, fixed
 Stalner, stillness, tranquillity
 Stingan, to sting
 Stondende, standing
 Stopm, a storm
 Stopm-fæ, a stormy sea
 Stop, a place, a dwelling
 Stpæng }
 Stpang } strong
 Stpenng }
 Stponng }
 Stpeam, a stream
 Stpeon, strength
 Stpican, to continue a course
 Stponnglic, laborious, firm, power-
 ful
 Stzunð, a space of time
- Stunian, to stun, to stun the ears,
 to beat against
 Stýman, to stir, to move, to agitate
 Stýmenðe, moving
 Stýrnng, stirring, motion, experience
 Stýrman, to be stormy
 Stýrmenð, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumer }
 Sumur } summer
 Sumur-lang, summer-long
 Sun }
 Sunne } the sun
 Suna }
 Sunu } a son
 Sunðbuenð, a sailor
 Sunder }
 Sunder } proper, peculiar, separate
 Sunder-fƿop, a separate place
 Sunder-gifu, a peculiar excellence
 or gift
 Suð, the south
 Suð-eaƿƿ, the south-east
 Suþern, southern
 Suþe-peapð, southward
 Suð-healð }
 Suð-peapðer } southwards
 Spa, as
 Spa-eƿne, even so
 Spa ƿopð ƿpa, as far as, as much as
 Spæc, taste, savour
 Spær }
 Spap } heavy
 Spærner, sluggishness
 Spærlice, courteously
 Spæð, a path
 Spæþer, whether, whichever
 Spapan, to sweep
 Spearƿ, swarthy, black
 Speƿan, to sleep, to smoulder
 Speƿl, brimstone
 Speg, a sound
 Spegel, the sky
 Spegel-zophƿ, heavenly bright
 Spelgan }
 Spilgan } to swallow
 Spylgan }
 Spelgenð, a gulf
 Speltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopð, a sword
 Speotelian, to testify
 Speotol }
 Speotul } clear, manifest
 Spuzol }
 Speotole }
 Sputele } clearly, plainly
 Spet, sweet
 Spetmet, a sweetmeat
 Spetney, sweetness, an allurement
 Spifan, to move, to revolve
 Spifz, swift
 Spifzney }
 Spifto } swiftness
 Spin, a swine
 Spincan, to labour
 Spingān, to scourge, to afflict
 Spipa }
 Spýpa } a neck
 Spīð, strong, great
 Spīþe, very
 Spīðlic, vast, excessive
 Spīðlice, powerfully
 Spīþor, rather, more
 Spīþorz, most chiefly
 Spōngopney, drowsiness
 Spōtmetzār, sweetmeats. See
 rpetmet
 Sýhan, to soil, to stain
 Sýlorpen, silver
 Sýndeplic, peculiar
 Sýndeplice, singly, separately
 Sýnn, sin
 Sýp, a moistening

T.

Tacn }
 Tacnung } a token, a sign
 Tacnian }
 Tacnian } to show, to declare, to
 Tacnian } betoken
 Tæcan, to teach
 Tæcnan, to see to, to show
 Tæcnmz, teaching, instruction
 Tælan, to deride, to blame, to up-
 braid, to compare
 Tæl-pýpðlic, reprehensible
 Tam, tame

Tama, a tamer
 Teap, a tear, a drop
 Teþpe, frail, weak, tender
 Tela, rightly, well
 Tellan, to speak, to count, to reckon
 Temian, to tame
 Teohhian, to think, to endeavour,
 to suppose, to draw
 Teon, to draw, to allure, to draw
 towards, to restrain
 Teona, an injury
 Teoþa, the tenth
 Tīð, tide, time, season
 Tiep, a heap, an expanse
 Tīzpur, a tiger
 Tihzan }
 Tihzan } to persuade, to excite
 Til, excellent
 Tile, Thule
 Tihān }
 Tihān } to till, to toil, to effect a
 Tiolan } cure, to endeavour
 Tille, a fixed state
 Tilunz }
 Tiolunz } labour, pursuit, anxiety
 Tīma, time
 Timþan }
 Timþian } to build
 Tīman, to irritate
 Tippin, a beloved prince
 Toblapan, to blow about, to scatter
 Tobrædan, to spread
 Tobpecan, to break
 Toclupan, to cleave, to split
 Tocnapan, to distinguish, to discern
 Tocuman, to arrive at
 Toðælan, to divide
 Toðpurān, to drive, to disperse
 Torleoran }
 Torlopan } to flow away
 Toroplætān, to allow
 Torundian, to require
 Togædepe, together
 Togeþiddān, to pray to
 Togeþiedān, to join to
 Toghīdan, to glide away, to slip
 Tohealdān, to incline downwards
 Tohopa, hope
 Tol, a tool
 Tolecgan, to separate
 Tonemnan, to name

Toniman, to separate
 Top, a tower, a rock
 Topht, bright, splendid, illustrious
 Topcead, a difference
 Topceadan, to divide, to discern, to distinguish
 Topciotan, to shoot in, to anticipate
 Topcipan, to wander
 Toplupan, to slip asunder, to dissolve; part. toplopen
 Toprcencan, to disperse; part. toprcence
 Toprpan, to err, to wander
 Totellan, to reckon
 Totepan, to tear in pieces
 Topearð, the future
 Topearðer, towards
 Topenan, to expect
 Topendan, to turn
 Topeoppan } to overthrow, to de-
 Topýrpan } stroy
 Tpege, vexation
 Tpeop, a tree
 Tpeopa } faith, fidelity, a promise,
 Tpupa } troth
 Tpeopen, wooden
 Tpeopian }
 Tpepan } to trust, to confide in
 Tpupian }
 Tpepner, trust
 Tpum, strong
 Tucian, to punish, to torment
 Tudop, a production, a progeny
 Tunge, a tongue
 Tungel, a star, a constellation
 Tupa, twice
 Tpa }
 Tpega } two, twain
 Tpegen }
 Tpeogan }
 Tpeonan } to doubt, to hesitate
 Tpeon }
 Tpeonung } doubt
 Tpeoung }
 Tpiȝ, a twig, a small branch
 Tpinclian, to twinkle
 Tpiofet, two-footed
 Tpiopæd, inconsistent
 Týan, to instruct
 Týðepner, frailty, weakness

Týðrian, to nourish
 Týðprung, propagation
 Týht, instruction
 Týndre, fuel

U.

Uȝan, above
 Uȝop, higher
 Unabependlic, unbearable
 Unabindendlic, indissoluble
 Unæþel, ignoble, un noble
 Unapeht, unexplained
 Unarumed, countless, unnumbered
 Unarecgenðlic, indescribable, un-
 speakable
 Unaðrotenlice, unceasingly
 Unapendende }
 Unapendendlic } unchangeable
 Unbeophht }
 Unbýrht } unbright, less bright
 Unbroc, unbroken
 Unc læn, unclean
 Uncuð, unknown, strange
 Uncpeþende, inanimate, unspeaking
 Uncýnd, unnatural
 Undeaðlic, undying, immortal
 Under, under, beneath
 Underþæc, backwards, behind
 Underpetan, to eat under, to subvert
 Underþron, to undertake, to obtain,
 to receive, to be subservient
 Underplutan, to support, to sustain
 Underŕtanðan, to understand
 Underŕtaþolŕært, unstable
 Underþeod, subject, put under
 Underþeodan } to make subject, to
 Underþiodan } degrade
 Uneaþe }
 Ungeaþe } scarcely, with difficulty
 Uneðner, uneasiness
 Unŕæger, not fair
 Unŕæȝlic, healthy, undying
 Unŕpacodlice, honourably
 Ungeþýde, disagreeing
 Ungecýndelic }
 Ungecýndlic } unnatural
 Ungeðarenlice, unreasonably
 Ungeendod }
 Ungeendodlice } never ending

Ungefærp, impassable	Ungeþitfull, unwise
Ungeþræglice, inconceivably, im- moderately	Ungeþittiz, irrational
Ungefýlb, insatiable	Ungeþunelic, unusual
Ungeleapæd, unlearned, ignorant	Unglad, unpleasant, not glad
Ungelepenðhc, incredible	Ungeleapner, want of skill
Ungehc } unlike, different	Unhal, unhealthy, unsound
Unhc }	Unhepeð, unheard
Ungeþump, a misfortune	Unhiøpe, fierce, tempestuous
Ungeþengeð, unmixed	Unhiþý, unhappy
Ungeþemet, excess	Unhrøp, not bent down, erect
Ungeþemet, immeasurable	Unhpeapþrenð, unchangeable
Ungeþemetþærz, intemperate, im- mense	Unlæpeð, unlearned
Ungeþemetþærzner, intemperance	Unlonð, a desert
Ungeþeþhc, violent, immoderate, unbounded	Unmæpe } ignoble, not celebrated
Ungeþeþlice, immoderately, beyond measure	Unmæþhc }
Ungeþmýnðiz, unmindful, forgetful	Unmeðeme, unworthy
Ungeþeð, uncompelled	Unmehtiz } impotent, weak
Ungeþað, rude, unfit, at variance	Unmihtiz }
Ungeþeþhc, recklessly, confusedly	Unmeðlinga, unexpectedly
Ungeþum } innumerable, infinite	Unmennþhc, inhuman
Unþum } quantity	Unmeþta, excess
Ungeþuren, inconvenient	Unmiht, weakness
Ungeþurenhc, unbecoming	Unmýnðlinga, undesignedly
Ungeþurenhc, indecently	Unneðe, willingly, uncompelled
Ungeþýðelice, roughly	Unnet } vain, unprofitable
Ungeþæliz, unhappy	Unnýt }
Ungeþælð, trouble, misfortune, sor- row	Unnýtlice, unprofitably
Ungeþceaðþur, irrational, imprudent	Unøfeþþriþeðhc, unconquerable
Ungeþceaðþurner, imperfection, want of reason	Unonpenðenðhc, unchangeable
Ungeþepenhc } invisible	Unpeht }
Unþepenhc }	Unþiht } wicked, unfit, unjust
Ungeþtæðþeiz } inconstant	Unþýht }
Ungeþtæðþiz }	Unþiht } injustice
Ungeþeþe, inconvenient	Unþýht }
Ungeðræp, discordant, unrelenting	Unþihtæmeð, adultery, unlawful lust
Ungeðræpner, trouble, discord, wickedness	Unþihthc, unjust, wrong
Ungeþýlb, impatience	Unþihtlice, unjustly, unrighteously
Ungeþýlðelice, impatiently	Unþihtþur, unrighteous
Ungeþrum, infirm	Unþot, sorrowful
Ungeþealðer, involuntarily	Unþotner, sorrow, bewailing, sad- ness
Ungeþur } unwise, ignorant	Unþýhtþurner, unrighteousness
Unþur }	Unþamþræð, incongruous
Ungeþur, ignorance	Unþceaðþulner, innocence
	Unþcldbiz } guiltless, innocent
	Unþýlðiz }
	Unþnýtþo, folly
	Unþtill, moving, restless
	Unþtengz, weak

Unŕcýmenðe, unŕtirring, immov-
able

Unŕpeotol, imperceptible

Unŕælu, faultless

Unŕtela, not well, amiss

Unŕþearf, ruin, detriment

Unŕþear, a fault, vice

Unþýlðig, impatient

Unŕiðlice, unŕeasonably

Unŕiðlað, destitute

Unŕiopið, untiringly

Unŕoðæleð, undivided

Unŕoðæleðlic, indivisible, inse-
parable

Unŕeopa, wanting in faith, deceit

Unŕýmney, infirmity

Unŕeoreað } sincere, simple

Unŕiŕfealð } sincere, simple

Unŕpioðende, undoubting

Unŕýð, inexperienced

Unŕpenunga, unexpectedly

Unŕpeopð, worthless, dishonourable

Unŕpeopþian, to dishonour, to dis-
grace

Unŕpeopðŕcipe, dishonour, unworthi-
ness

Unŕpiller } against one's will, un-

Unŕpillum } willingly

Unŕiŕðom, folly

Unŕiŕnoð, unpunished

Unŕiŕtegan, to change the figure, or
appearance

Unŕpæcen, unpunished

Unŕupðney, unworthiness, mean-
ness

Unŕýnŕum, unpleasant

Unŕýpð, misfortune

Uŕahebban, to raise, to advance

Uŕaræpan, to uprear, to excite

Uŕende, the top, the upper part

Uŕgeŕapan, to go up, to ascend

Uŕ-on-gepuhte, upright

Uŕpan, upon

Uŕpýne, rising, an up course

Uŕpeapð } upwards

Uŕpeapðer } upwards

Uŕe } our

Uŕep } our

Uŕ, pl. See 1c

Uŕaðŕiŕan, to drive out, to expel

Uŕarapan, to depart, to go out

Uŕan, outwards, from without

Uŕan }

Uŕe } let us

Uŕon }

Uŕancýman, to come from without

Uŕapeallan, to well out, to spring
out

Uŕemeŕt, most remote, furthest

Uðŕiŕa, a philosopher

Uua, woe

7.

ŕac, weak

ŕaclic, weak, vain

ŕaclice, weakly

ŕaðan, to wade, to walk

ŕæcce, a watching

ŕæð, clothes, apparel

ŕæðl, indigence, want

ŕæðla, indigent

ŕæŕt, a wonder, a marvel

ŕæg, a wave

ŕælhpeop, bloodthirsty, cruel

ŕælhpeopner } cruelty, slaughter

ŕælhpiopner } cruelty, slaughter

ŕæn, a waggon

ŕæner-þiŕla, the waggon shafts

ŕæpen, a weapon

ŕæp, prudent

ŕæpehce, anxiously

ŕæpŕcipe, prudence

ŕæpð, notable, extraordinary

ŕæŕtm, fruit

ŕæt, wet

ŕæta, liquor

ŕætep, water

ŕæþan, to hunt

ŕaŕian, to admire, to wonder at

ŕaŕung, astonishment

ŕaŕ } a wall

ŕah } a wall

ŕaŕian, to wag, to move to and
fro

ŕan }

ŕon } dark, pale, wan

ŕonn }

ŕana, a want

ŕancol, unstable

- ƿanðlung changeableness
 ƿanðrian, to wander, to vary
 ƿanȝ, a field
 ƿanian, to wane, to diminish, to be lessened
 ƿapemian, to guard one's self
 ƿapoð }
 ƿeapoð } a coast, the sea-shore
 ƿeapoð }
 ƿepoð }
 ƿað, a flight
 ƿaxan }
 ƿeaxan } to increase
 ƿexan }
 ƿea, woe, misery
 ƿea, miserable
 ƿeald, the weald, a wold, a forest
 ƿealdan, to rule, to govern, to wield
 ƿealdanð }
 ƿealdenð } a ruler, a governor
 ƿealdenðe, powerful
 ƿealdleþep, a rein
 ƿealhȝeoð, an interpreter
 ƿeallan, to boil up, to rage
 ƿealopigan, to roll round
 ƿealopigan } to fall into decay, to
 ƿealupan } wither
 ƿealþian, to roll
 ƿeapð, a guardian
 ƿeapðigan, to dwell
 ƿeapm, warm
 ƿear, by chance
 ƿecȝ, a wedge, a mass of metal
 ƿecȝgan, to rouse, to agitate
 ƿeðenðe, insane, mad
 ƿeðep, weather, a storm
 ƿeȝ, a way
 ƿeȝ-ƿapan, to travel
 ƿeȝƿepend, a traveller
 ƿel, well
 ƿela, wealth, riches
 ƿel-ȝehealden, well contented
 ƿelhȝ, rich
 ƿell, a well, a spring
 ƿelm, heat, fire
 ƿen }
 ƿena } a thought, an opinion
 ƿenan, to think, to ween, to imagine
- ƿendan, to turn, to proceed, to bend, to govern
 ƿendel-ȝræ, the Wendel sea
 ƿending, a change
 ƿeod, a weed
 ƿeopað }
 ƿepeð } a company, a host
 ƿepoð }
 ƿeopc-man, a workman
 ƿeopð }
 ƿȝpð } fate, fortune
 ƿeopod, sweet
 ƿeoppan, to cast, to throw
 ƿeopð }
 ƿeopðlic } worthy, deserving
 ƿȝpþe }
 ƿeopþan, to be, to exist
 ƿeopðfullic, honourable
 ƿeopðfulllice, honourably
 ƿeopðȝeorn, desirous of honour
 ƿeopþian, to honour, to distinguish, to enrich, to worship
 ƿeopðmȝnd, honour, dignity
 ƿeopðȝcipe, dignity, advantage
 ƿeopulð-biȝȝ } worldly occupa-
 ƿeopulð-biȝȝung } tion
 ƿeopulð-buenð, a dweller in the world
 ƿepan, to weep, to bewail
 ƿep, a man
 ƿepðan, to corrupt, to injure
 ƿepuȝ, weary, vile
 ƿepulic, manly, worthy of a man
 ƿepoðan, to grow sweet
 ƿepþioð, a nation; pl. men
 ƿeran, to be
 ƿerȝ, the west
 ƿerȝ-ðæl, the west part; *i.e.* the west
 ƿerȝe, a waste, a desert
 ƿerȝe-peapð, westward
 ƿerȝmbæpe, fertile
 ƿerȝmerȝ, most westward
 ƿhilum, sometimes
 ƿhon. See þȝon
 ƿic, a station, a dwelling-place
 ƿið, wide
 ƿið-cuð, widely known, eminent
 ƿiðe, widely
 ƿiðȝulle, wide, spacious

- ƿiðgylner, amplitude
 ƿiðmære, far-famed, celebrated
 ƿif, a wife, a woman
 ƿifian, to take a wife, to marry
 ƿig, war
 ƿigenð, a warrior
 ƿiger-heapð, a leader of war
 ƿi-la-pei, well-away!
 ƿild, wild
 ƿild-deop, a wild beast
 ƿilla, the will
 ƿillan } to will, to desire, to wish,
 ƿilnian } to be inclined to
 ƿilnung, desire
 ƿin, wine
 ƿinð, the wind
 ƿinðan, to wind, to wander, to
 circle
 ƿinðer-ðom, the power of the
 wind
 ƿingearð, a vineyard
 ƿingedrinc, wine-drink; *i.e.* wine
 ƿinnan, to labour, to toil, to con-
 tend, to conquer
 ƿinter, winter
 ƿintreğ, wintry
 ƿif, wise
 ƿifðom, wisdom
 ƿife, way, custom, wise
 ƿifrt, food
 ƿirt, the mind
 ƿita, a wise man, a senator, a
 noble
 ƿitan, to know
 ƿitan, to blame, to punish
 ƿite, a torment, a punishment
 ƿið, with, towards
 ƿið-cpeþan, to gainsay, to contra-
 dict, to oppose
 ƿiþerpeapð, adverse, rebellious, in-
 consistent
 ƿiþerpeapðner, adversity
 ƿiþerpinna, an enemy
 ƿiðforan, before
 ƿiðmetan, to compare
 ƿiðrtanðan, to withstand
 ƿiðpinnan, to oppose
 ƿitnian, to torment, to punish, to
 injure
 ƿitnung, punishment
- ƿlætta, a loathing
 ƿlanc, splendid, rich
 ƿlatian, to grieve
 ƿlenco, splendour, prosperity, pride,
 arrogance
 ƿlitan, to behold, to look upon
 ƿlite, beauty, excellence
 ƿliteğ, beautiful
 ƿoð-þrağ, fury
 ƿoğ }
 ƿoh } wrong
 ƿoh-þremmenð, a doer of wicked-
 ness
 ƿoh-hæmet, adultery, unlawful
 lust
 ƿol, a plague, severity, mischief
 ƿolcen, a cloud, the welkin
 ƿon, error
 ƿoncla, unstable
 ƿonðæð, a crime
 ƿong-rtede, a field
 ƿon-pilla, evil desire, lust
 ƿon-pilnung, evil desire, a wicked
 purpose, lust
 ƿon-pýpð, evil fortune
 ƿop, weeping
 ƿopð, a word
 ƿopð-hopð, a treasury of words
 ƿopn, a multitude, a number
 ƿopulð, the world, life in this
 world
 ƿopulð-lurrt, worldly lust, plea-
 sure
 ƿpac, exile, banishment
 ƿpacu }
 ƿpæc } vengeance, injury, revenge
 ƿpec }
 ƿpæcan } to punish, to correct
 ƿpecan }
 ƿpæcrtð, banishment
 ƿpæc-rtop, an evil place, a place of
 banishment
 ƿpænner, lust, luxury
 ƿpæþian }
 ƿpæþian } to support
 ƿpað, anger, wrath
 ƿpað, angry, violent
 ƿpaþe }
 ƿpaþum } quickly
 ƿpæcca, an exile, a wretch

Ƴpegan, to accuse
 Ƴpenc, a fraud, deceit
 Ƴrugan, to tend towards, to incline,
 to strive
 Ƴringan, to wring, to press
 Ƴritan, to write
 Ƴritepe, a writer
 Ƴuðu }
 Ƴýða } a wood
 Ƴuðu-Ƴugel }
 Ƴuðu-Ƴuǵl } a wood fowl
 Ƴuhhunǵ, madness, fury
 Ƴuht }
 Ƴýht } a thing, a creature
 Ƴulðep }
 Ƴulðop } glory
 Ƴulǵ, a wolf
 Ƴunð, a wound
 Ƴunð, wounded
 Ƴunðep }
 Ƴunðop } a wonder
 Ƴunðeplic }
 Ƴunðoplic } wonderful
 Ƴunðeplice }
 Ƴunðoplice } wonderfully
 Ƴunðian, to wound
 Ƴunðrian, to wonder, to wonder at,
 to admire
 Ƴunðrum, wonderfully
 Ƴunian, to remain, to dwell
 Ƴýnrum, pleasant, winsome
 Ƴýnrumlice, happily
 Ƴýnrumner, pleasantness
 Ƴýpcan, to labour, to make
 Ƴýphæa, a maker, a wright
 Ƴýpm, a worm
 Ƴýpnan, to warn, prevent, refuse
 Ƴýpre, worse. See Ƴfel
 Ƴýprt, a plant, a herb
 Ƴýprtuma, a root

Y.

Ƴrel, evil
 Ƴrel, bad; comp. Ƴýpre; sup.
 Ƴýprt
 Ƴrele, evilly, miserably, badly
 Ƴrelian }
 Ƴrelian } to inflict evil
 Ƴrellian }
 Ƴrel-pillenð, evil-minded

Ƴrel-Ƴýpcan, to do evil
 Ƴremert, highest, uppermost
 Ƴymb-ceppan, to turn round
 Ƴymb-clýppan, to encircle, to em-
 brace
 Ƴymb, about
 Ƴymb-hpeapƳrt }
 Ƴymb-hpeopƳrt } the circumference,
 Ƴymb-hƳpƳrt } a circuit
 Ƴymb-hpeopƳan, to turn about, to
 turn round, to encompass
 Ƴymb-hicǵan, to lie around
 Ƴymb-Ƴon, to encircle, to encompass
 Ƴymb-habban, to include, to con-
 tain
 Ƴymbhoǵa, care, anxiety
 Ƴymb-Ƴrcuþan, to revolve about
 Ƴymb-Ƴirtan, to surround
 Ƴymb-Ƴppecan, to speak about
 Ƴymb-Ƴtanðan, to surround
 Ƴymb-Ƴpincan, to labour after any-
 thing
 Ƴymb-utan, round about
 Ƴrman, to afflict, to oppress
 Ƴrming, a wretch
 Ƴrmð, misery
 Ƴrnan, to run
 Ƴrpe, anger, ire
 Ƴrpinga, angrily
 Ƴrrienð, angry
 Ƴrjung, anger
 Ƴrt, a tempest, a storm
 Ƴte, outwards; sup. ýzemeƳrt, fur-
 thest
 Ƴð, a wave

Ð.

Ða, as, when
 Ðæpe. See Ðyr
 Ðærtepner }
 Ðýrtepner } darkness
 ÐaƳian, to suffer, to permit, to
 allow
 ÐaƳunǵ, permission
 Ðanc }
 Ðonc } thanks, will, mind, favour
 Ðancian, to thank
 Ðanc-Ƴýpð, thankworthy, accep-
 table
 Ðanon, thence

- Ðap } there
 Ðapa }
 Deaht, counsel, thought
 Deapf, need, necessity
 Deapfan } to need, to have need
 Dupfan }
 Deapflce, carefully
 Deapl, heavy
 Deaple, greatly
 Deap, a custom, manner
 Deccan, to conceal, to cover
 Deġen } a thane, a servant
 Deġn }
 Deġnung } service, office, duty, re-
 Denung } tinue
 Dencan } to think, to imagine, to
 Dencean } meditate
 Dmcan }
 Denġen, while
 Denian } to serve, to minister
 Denigan }
 Deoġ, a country
 Deoġan, to join, to associate
 Deoġen } a lord, a ruler, a people's
 Duoġen } ruler
 Deoġirc, a language, a nation
 Deoġ-lonġ, people's land, a people
 Deoġ, a thief
 Deon } to flourish
 Dion }
 Deoġrcpolġ } a threshold
 Ðýrcpolġ }
 Deoġrcpu } darkness
 Ðoġrcpo }
 Ðircpu }
 Deop, a servant, a slave
 Deopġom, service, servitude
 Deopian, to serve
 Dic } thick
 Dicce }
 Ðicġan, to eat, to receive
 Ðidep, thither
 Ðillic } the like, such
 Ðýllic }
 Ðin, thine
 Ðincan, to seem, to appear
 Ðing, a thing
 Ðingep, an advocate, a pleader
 Ðingian, to plead at the bar, to
 obtain
- Ðioġ-ġpuma, a nation's founder, a
 creator
 Ðioġrcpan, to darken
 Ðioġtan } to howl
 Ðutan }
 Ðir, this
 Ðirl, the shafts of a waggon
 Ðocġian, to be conducted
 Ðolian, to suffer
 Ðonc, the mind, the will, a wish
 Ðoncal-moġ, wise in mind, wise
 Ðonecan, as often as
 Ðononpeapġ, thenceward, from
 thence
 Ðonne, than
 Ðoġn, a thorn
 Ðpæġ, thread
 Ðpæġian, to run
 Ðpæġ, course of events, space of
 time
 Ðpæġan, to vex, to harass, to
 afflict
 Ðpæat, a troop
 Ðpæatian } to threaten, to chide, to
 Ðpæetan } admonish, to terrify
 Ðpæatung, correction
 Ðpæaung, a threatening
 Ðpe-þeġpe } three rows of rowers
 Ðpie-þeġpe }
 Ðpidda, third
 Ðpie-þealġ, three-fold
 Ðpingan, to crowd, to throng, to
 rush
 Ðpio } three
 Ðpý }
 Ðpirtig, thirty
 Ðpote, the throat
 Ðpopian, to suffer, to endure
 Ðpýccan, to tread on, to trample
 Ðpým, greatness, majesty, a crowd
 Ðpým, glorious
 Ðuner, thunder
 Ðunġian, to thunder
 Ðuph-ġapan, to go through, to
 penetrate
 Ðuph-reon, to see through
 Ðuph-teon, to accomplish, to fulfil
 Ðuph-punan, to remain, to con-
 tinue, to persevere
 Ðuprc, thirst

Ðurp̄tes, thirsty	Ðý, then, when, therefore, because
Ður, thus	Ðý-lær, lest
Ðupend, a thousand	Ðýle, Thule
Ðrapian, to temper, to moderate	Ðýpel, a hole
Ðpeop, perverse	Ðýp̄rtan, to thirst
Ðpeopteme, a brawler	Ðýrt̄pe, dark

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